

Understanding

SOCIAL CASEWORK

v.g. whetras

PROFESSIONAL Social casework in India being a recent development, the casework literature in the country is very scanty. As such, it does not present a clear and coherent picture of the situation; nor does it provide an adequate 'knowledge-base' for the formulation of generalizations in this field. The present study is an attempt to fill this gap and to provide a perspective for understanding social casework in the context of the industrial development of the country.

Human situations in the social living of a people present behaviour patterns which carry the impress of the socio-cultural environment of the country. Since personality development is largely a part of the socio-cultural process itself, the application of 'socio-cultural gravitation' approach offers the essential corrective to 'ego-psychology base' of the current casework practice. In the context of industrial civilization, moreover, the factory setting, along with the home setting, provides new vistas to potential casework practitioners. Besides, due to the absence of a network of social work agencies in India, to the caseworker has, of necessity, inform his profession with a 'deeper' touch of individuality.

The study is basically an attempt to examine the current theory, principles and methods of social casework in the light of Indian case-illustrations taken both from home and factory settings, within the working-class clientele. It is also intended to help new entrants in this field in their training. Above all, the author has aimed at presenting his ideas and viewpoints in a comparatively lucid narrative with the minimum use of professional terminology.

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SOCIAL CASEWORK



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UNDERSTANDING SOCIAL CASEWORK

A STUDY IN PERSPECTIVE

—♦—
by
V. G. MHETRAS



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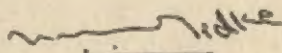


MINISTER FOR LABOUR,
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15th April 1966.

FOREWORD

Social case work is, comparatively, of recent origin in India. Systematic studies undertaken by the professional social workers into the problems of industrial workers in their environment, have been few and far between, and, so far, the professional case workers have not given to this field the attention it deserves. There is immense need at present for research in this field and, particularly, for developing suitable techniques of case work practice in the Country. The need for reliable and properly analysed data is seriously felt. The urban areas of Maharashtra, particularly the City of Bombay, with its huge industrial working class population, provide ample scope and opportunities for the professional social workers. The industrial worker requires their services.

This study made by Dr. V.G.Mhetras, Professor of Labour Economics at the Bombay Labour Institute, is a useful contribution towards developing a suitable technique for case work. It has been profited from the case material and case histories of the industrial workers undertaken by the students of the Bombay Labour Institute during the last several years. In his book, Dr. Mhetras has given method and technique for case work which, I hope, the case workers will find useful in their case studies.


(N.M.TIDKE)



P R E F A C E

SOCIAL CASEWORK, in the professional sense in India, is a recent development. The idea took a concrete shape when Sir Dorabji Tata Graduate School of Social Work, as the first professional training institute in the country, was established in 1936. About thirty years have passed since then; but the professional caseworker has yet to gain his due recognition and respect. With little indigenous case material and recordings, the profession has largely borrowed for its knowledge from other disciplines in social sciences. It has also depended heavily upon the foreign material, especially the American writings, with the result that the casework literature today reveals mainly an accumulation of unassorted ideas generally depicting an incoherent picture of the Indian situation. In a sense, it does not provide an adequate "knowledge base" for the formulation of generalizations in this field. Also, there appears to be different appreciation of the values in social work in general and casework in particular.

The issues in the current social work practices in the West are closely concerned with personality development than with improvement in social relations, and therefore the mental and emotional factors which presumably have an impact on personality development have been sufficiently traced. The attention of caseworkers is centred around the "personality disorder" neglecting almost entirely (or at least leaving to its own) the crucial factor of "social disorganization". In the process the importance of man's physical and social well-being in the casework practice has relegated to the background as its promotion is considered to be relatively an easy process.

Since the aspects of mental and emotional disturbances have found a regular emphasis on the method and process of diagnostic evaluation (diagnosis and evaluation), much stress

has been laid on the study of "ego-psychology". However, it is to be realized that the socio-cultural environment weighs heavily on the formation and development of individual personality, in that it has a significant bearing on man's thinking, his behaviour, his conduct and action. In fact, personality-development is largely a part of the socio-cultural process itself. Due emphasis on social relations and their impact on the individual's behaviour pattern therefore offers a proper corrective in the diagnosis and evaluation process. Besides, a thorough understanding of the socio-cultural environment and its close connection with personality-growth serves a useful guide in the treatment process. It also supplements the method of "intensive treatment" of maladjustment with the relevant "general change" which is of particular importance to India. The home setting especially provides a unique opportunity of a causal link between the socio-cultural factors and the personality maladjustment as against its counterpart in the West, and particularly in U.S.A., where the "democracy" in home-life has created difficult situations to be tackled. The factory setting with its immense potentialities also provides golden opportunities to the professionals for their social casework practice.

Moreover, the availability of resources and the proper utilization thereof are important aspects of casework treatment. In countries like U.K. or U.S.A. where considerable emphasis is laid on the Agency situation, the process of casework is greatly facilitated. In India, on the other hand, where a network of social Agencies working in liaison with one another is largely absent, the caseworker has to, of necessity, inform his profession with "a touch of individuality".

There is immense need at present for research in this field and particularly in developing suitable techniques of casework practice in the country. Apart from basic research which is much still limited, very little attention is devoted to it. The need of reliable and properly analysed data (case-histories) is seriously felt. Presently, different schools of thought hold different views even regarding the basic concepts in social casework. One school emphasizes "the skills of an individual worker", while the other lays stress on it as "a method and technique". The situation, thus, calls for a

timely re-examination of the current casework practices as well as the exploration of the possibility of the synthesis of these diverse viewpoints.* The present work has, at least, indirectly aimed at it.

This study is based mainly upon, in addition to the library sources, the case-material and case-histories of industrial workers who formed mostly the "clientele" for the trainees of Bombay Labour Institute where I have the privilege of being a member of the Faculty for the last nine years. Moreover, many meetings and discussions with the clients, the trainees and with the faculty members have enabled me to get an insight into the subject-matter. An effort is also made to present the various ideas and viewpoints in a comparatively non-technical language with the minimum use of professional terminology.

Bombay,

14 November 1965

V. G. MHETRAS

* Cf. Fink, Arthur E. & Others, *The Field of Social Work*, p. 99.

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CONTENTS

<i>Foreword</i>	vii
<i>Preface</i>	ix
<i>Acknowledgements</i>	xiii
<i>Table of Cases</i>	xx

THEORY

I	NATURE AND SCOPE	3
	Social Work	3
	Social Casework	3
	Psycho-Social Aspects	4
	A Skill and a Method	4
	Agency Aspect	5
	Personality Development and Social Betterment	5
	Medical and Psychiatric Social Work	6
	Social Casework and Social Sciences, Law, and Religion	6
	Social Casework and Moral Welfare	7
	Social Casework as a Democratic Process	7
	Assumptions	8
	Home Setting	9
	Factory Setting	9
II	UNDERSTANDING CASE-SITUATIONS	12
	Human Behaviour and Socio-cultural Environment	12
	Industrial Man of India	13
	Caste Influences	14
	Study of Cases	14
	Home Situations	15
	General Factory Situations	16
	Specific Workplace Situations	17

	Client-Worker Relationship	18
	Make-up of Caseworker	19
III	DIAGNOSIS AND EVALUATION	22
	Definitions	22
	Causal Process	22
	Establishing Rapport	24
	Interviewing Process and Principles	25
IV	TREATMENT	28
	Nature and Scope	28
	Methods of Treatment	28
	Environmental Modification	29
	Psychological Support	29
	Clarification	30
	Insight	32
	Use of Material Resources	32
	Making Effective Referral	33
	Use of Authority	34
	Counselling	34
	Limitations of Treatment	35
	PRACTICE	
V	HOME SETTING—CASES	39
	Housing in General	39
	Matunga Labour Camp (Hut dwellers)	40
	Economic Conditions	41
	Social Vices and Immoral Living	42
	Marital Relations	48
	Need for Children	55
	Birth Control and Family Planning	57
	Parental Relations	60
	Welfare Agencies	64
	Rehabilitation of the Tuberculous	66
	The Blind	68

VI	FACTORY SETTING—CASES	72
	Early Background	72
	Nature of Job	72
	Education	73
	Decasualization	74
	Trade Unionism	76
	Labour-Management Relations	77
	Promotion	83
	Overstay	87

ILLUSTRATIONS

VII	A CASE IN HOME SETTING	97
	Introduction	98
	Getting the Client	98
	Establishing Rapport	98
	Knowing Client's Story	99
	Client's Problem	100
	Diagnostic Evaluation	101
	A Few Questions	101
	Client's Responses	101
	Meeting with Dr P.	103
	Learning Dr P.'s Situation	103
	Active Approach	103
	Interview with Dr P. and Miss U.	104
	Treatment	104
	Approach to Miss U.'s Guardian	107
	Follow up	108
VIII	A CASE IN FACTORY SETTING	109
	Getting the Client	110
	Establishing Rapport	110
	Knowing Client's Story	110
	Family Background	112
	Meeting with Client's Father	112
	Client's Problem	113

	Diagnostic Evaluation	113
	Treatment	114
	Meeting with the Works Manager	115
	Follow up	116
IX	CONCLUSIONS	117
	<i>Bibliography</i>	127
	<i>Index</i>	133

TABLE OF CASES

HOME SETTING

Case 1	Accommodation	40
Case 10	Autocratic Paternalism	60
Case 13	CARE	65
Case 8	A Childless Father	56
Case 9	Family Planning	59
Case 14	Home for the Blind	68
Case 5	Immoral Slip in Living	46
Case 2	Indebtedness	41
Case 6	Marital Discord	52
Case 7	Marital Relations	54
Case 11	Rehabilitation of Sister-in-Law	63
Case 3	Selling Illicit Liquor	44
Case 4	Stealing	45
Case 12	Welfare Centre	65

FACTORY SETTING

Case 26	Charge-sheeted Employee	89
Case 15	Employment through Decasualization Centre	75
Case 20	Ex-gratia Leave	81
Case 29	Forging Legal Documents	93
Case 24	Gratuity and Compensation after Discharge	86
Case 18	Human Relations at Workplace	79
Case 16	Lack of Job Satisfaction	78
Case 17	Lighter Job	78
Case 27	Lighter Punishment	90
Case 25	Management's Attitude Towards Disciplinary Action	87
Case 22	Promotion—Suitability for the Job	84

Case 23	Promotion : Seniority-cum-Merit Principle	85
Case 21	Proper Grade of Pay	82
Case 28	Stealing Company's Property	92
Case 19	Strained Relations with Supervisor	80

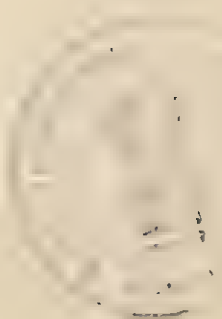
ILLUSTRATIONS

Case 30	Inter-Caste Marriage	97
Case 31	Promotion A Personal Misunderstanding regarding Company's Policy	109

ABBREVIATIONS

P. N. C. S. W.	<i>Proceedings of the National Case Conference of Social Work</i>
S.S.R.	<i>Social Service Review</i>
F.S.A.A.	<i>Family Service Association of America</i>
J.S.C.W.	<i>Journal of Social Case Work</i>
I. J. S. W.	<i>Indian Journal of Social Work</i>

THEORY



CHAPTER I

NATURE AND SCOPE

Social Work

SOCIAL WORK, in modern times, has come to mean as a profession of helping people by working together with them in the solution of their problems.¹ It is supplementary to the Society's usual institutional arrangements for social welfare. Generally, social work assumes four forms: casework, group work, community organization and social action.² Casework helps in effecting better adjustment and improved balance between individuals and *their* social environment one by one; group-work deals with people face to face; community organization has for its subject matter individuals and their group interactions; and social action rests on the activities of all citizens using techniques of public education and propaganda, social legislation and cooperative and collective enterprises.³

Social Casework

As regards social casework, the present day ideas have been greatly influenced by the American practice of it.⁴ The caseworkers, in this respect, owe a debt of gratitude to Mary Richmond who had to spend twenty five years of her life in an attempt to get social casework accepted as a valid process in social work.⁵ Due to her unique services to this field social casework derived a meaning and it came to be understood almost what Mary Richmond *did* and *said*. She was genuinely interested in "helping people" and she made it as her career. Being born and brought up in the American tradition of individual freedom, she worked with the key idea of personality development of the individual through his

adjustment to the environment. According to her, "Social casework consists of those processes which develop personality through adjustments consciously effected, individual by individual, between men and their social environment."⁶

Psycho-Social Aspects

Since the development of personality formed the central idea of casework method, the possible implications in casework of psycho-analytical concepts became evident. The psychological aspects of social problems were encouraged and certain psychological concepts were uncritically accepted in casework. In this respect, there appeared to be an over-emphasis on psychological factors so much so that casework was taken to be a form of psychotherapy.⁷ Coleman thinks that, "in effect it is the application of psychotherapeutic principles in a setting and in a manner which is uniquely its own."⁸ There is an assumption that the promotion of individual's well-being is dependent on the structure functioning of the personality, which consists of three sets of forces—id, superego and ego.⁹ The strong psychological undercurrent implied in such an assumption has left certain deficiencies in the understanding of personality structure and functioning. Seen in a correct perspective, personality structure is the product of physical, psychological and social environment which the person experiences. The importance of sociocultural factors in the formation and development of personality needs to be properly assessed. Professor MacIver views that, "Every act is the act of personality, and every personality is bred within a social system, and every social system exhibits its cultural complex."¹⁰

A Skill and a Method

In the absence of a general theory of social work, the casework practice as it developed in America emphasized the individual's "skills in doing" and thus remained largely an individual *art*. In fact, Karl De Schweinitz called social casework an "art of helping people out of trouble".¹¹ Bowers thought of it as a "social treatment of maladjusted individual involving an attempt to understand his personality behaviour, and social relationships, and to assist him in working out

a better social and personal adjustment". From a professional viewpoint, Florence Hollis has defined social casework as a method employed by social workers "to help individuals find a solution to problems of social adjustment which they are unable to handle in a satisfactory way by their own efforts".¹² In a somewhat similar way, Helen Perlman considers it to be a "problem-solving process".¹³

Agency Aspect

With the general development of Agency practices in social casework in the West it has come to be recognized as "a process used by certain human welfare agencies to help individuals to cope more effectively with their problems in social functioning".¹⁴ In such a context, as Noel Timms points out, social work is "work on cases guided by certain principles and the use of knowledge and human relation skills with the object of fulfilling the function of a particular agency".¹⁵ The worker is expected to contribute to the objects of the agency concerned and develop his own function within its broad social purpose. In the Indian situation, however, where Agency development is yet to become a common practice, such a view is of a limited value.

Personality Development and Social Betterment

It is to be borne in mind that in the practice of social casework we have leaned heavily towards the object of personality development leaving the betterment in social environment almost completely to its own. It is not always enough to attempt an adjustment between a client and his parent surroundings, change of surroundings is also an important resource. As David Dressler, the Executive Director of the New York State Division of Parole, viewed, "the welfare of society is just as essential to the social caseworker as the welfare of the individual".¹⁶ The ideas in the field of social casework thus need a suitable revision. Its aim should not be limited to promoting the well-being of the individual but that it should be extended to achieving the betterment of the society as well through the process of constant and conscious interaction between the individual experience and social reality. In this context Dr (Miss) Banerjee of the Tata

Institute of Social Sciences, Bombay, has made a very significant observation that "Casework should not be confined only to helping the client to adjust to the existing reality but also to become an active partner in the process of change for the betterment of society."¹⁷ Thus, social casework may be understood as *a process of situational adjustment, consciously effected, between the personality behaviour of the individual and his social relationships with the object to attain a better personal and social equilibrium.*

Medical and Psychiatric Social Work

The practice of social casework has been extended to the fields of medicine and psychiatry. These are: medical social work and psychiatric social work. Medical social work is an extension of the practice of medicine on the one hand, and of social casework on the other. Its purpose is to help sick people. Its method, according to Cherry Morris, is "to apply the general principles of casework in the medical setting in order to assist the doctor at his task of diagnosing and treating illness".¹⁸ On the other hand, psychiatric social work is the extension of the principle of social casework in hospitals and clinics assisting the psychiatrist at his task of treating mental and emotional illness of the client. Although, in both the fields the caseworker works in close co-operation with highly skilled practitioners of other professions, it appears that the "ultimate responsibility" for the treatment of the client, in both cases, is thrown on the doctor or the psychiatrist and that the role of caseworker is reduced to secondary importance. However, the role of caseworker, properly conceived and rightly understood, is far more than merely *assisting* the doctor or the psychiatrist, or providing him with the *staff-services*; as the "enabling function" it goes much beyond these narrow limits and helps the client to adjust himself to the total environment. It attempts to improve the environment as well, and thus help the situation attain the higher level of equilibrium.

Social Casework and Social Sciences, Law, and Religion

Social casework is related, directly or indirectly, to social sciences such as sociology, psychology, economics,

social policy etc., to law as well as to religion. Firstly, it has a relationship with social sciences in a sense that many a time collateral data is drawn from these sciences. Its method of diagnosis also has been largely "sociological". Thus it cannot only help to solve problems, but it can also develop a fruitful method of approach and provide, in time, a body of social data to aid in their solution. Secondly, it has a relationship with law in a way that it can contribute to it (law) by gathering and presenting facts and insights that would enable the courts to decide cases and issues within the appropriate social context.¹⁹ Thirdly, casework has a positive relationship with religion. Though the influences of religion on man's thinking are more clearly apparent its relation to casework has received little attention in the West. In the Indian context of Secular State, however, adequate attention needs to be paid to this aspect. The study of this relationship should normally provide greater insight to caseworkers in the diagnosis and treatment processes.

Social Casework and Moral Welfare

Though casework has a direct concern with the individual and his welfare it does not take the entire responsibility of man's moral welfare. Conventionally, moral welfare is limited to sex morality, in that it generally concerns the adolescents who are making dangerous experiments, unmarried parents and their children, those involved in extra-marital relationships, or the victims of a broken-home life. It is commonplace knowledge that many a time anti-social behaviour springs generally from some failure in the home environment. The casework in this area is mainly concerned with the rehabilitation of young people and adults whose sex behaviour and personal relationships have led them into conduct damaging to themselves and to other people.²⁰

Social Casework as a Democratic Process

Finally, casework must be nonjudgmental, since judging is not helping. It is a democratic process in the sense that the process of understanding a client and of developing in conference with him programme of participation is, in essence, a democratic process. It means the respect

for the individual; that he is allowed to think independently of his problem and participate in its solution, and that the ultimate responsibility for the choice of solution rests on him. In this sense, casework does not develop in an authoritarian setting, nor does it progress under those who have autocratic spirit.

Assumptions

Casework rests upon certain fundamental assumptions about human personality and about social values and objectives. Firstly, it rests upon the belief in the value of the individual, his uniqueness, his capacity to develop and adjust in a way that will bring him satisfaction. It is based on a strong faith in the belief that the individual matters in himself; he should be regarded as an object of infinite worth; his dignity should be upheld and he should be respected with sympathy and concern. In this respect, it may be said that if the individual is lost, all is lost. Professor MacIver goes a step further and maintains that "society is best ordered when it best promotes the personality of its members."²¹

However, individual's freedom of self-determination should not be taken to the extreme; nor should it mean promoting rampant individualism. It is to be realized that nowhere this freedom is and can be absolute and that the client's freedom is limited by the rights of others in his own family and in the wider society. Perlman says that "full self-determination is an illusion".²² Besides, individual's determination is largely influenced by religion and philosophy of the people of a country. This is probably more true of India where conformity with the group life is characteristic of the Indian people. According to Ruth Benedict, more intense group participation is the core of the oriental psyche.

Secondly, participation in one's own socialization is the central assumption of casework. It affords the client an opportunity for self-development and contributing to the world in which we live. Casework also assumes that individual and society are interdependent and that social forces influence his behaviour and attitude. Further, it does not attempt total personality reconstruction or environmental reorganization, and to this end the professional is obliged only to

render the best service he can to his client for achieving his own ends without violating important social, legal and moral norms.

Home Setting

Home provides the best possible opportunity for casework, for it is here that the friction and conflict between interdependence and self-expression of the client assume the best form, and where readjustment between the individuals and *their* social environment must be accomplished to improve the equilibrium between them. Secondly, it is well established that the "home" influences have deeper repercussions and long lasting effect on man's behaviour outside home, especially in the factory. In the words of Mary Richmond, "this cradle of loyalty and of service supplies a trustworthy measure for man's other activities".²³ Thirdly, from the philosophical viewpoint the basic premise of the family relationship in the West has been the "democracy" in family life, and this means freedom of the member of the family for self-determination and decide his or her own future. It appears that this over riding importance of the individual over the "family cohesiveness" has created considerable difficulties in the process of adjustment and equilibrium in the American home life, and has probably affected the family happiness. On the other hand, the Indian ideal of the "conformity with family and social life" provides unique opportunity for formulating the theory of "diagnosis" in the practice of social casework in this country.

Factory Setting

Casework in factory setting provides a still more interesting panorama for caseworkers. With India's typical background of industrialization, political freedom, slowly growing labour movement and equally slowly developing management and, above all, increasing measure of state regulation and control, a native setting of welfare administration has come into being in the organizational structure of industry and business. The Welfare/Personnel Officers who deal with it require necessarily the knowledge of indigenous situation. The technique of social casework in this setting reveals the

potentialities of the extension of casework principles to the problem-solving in industry.²⁴ It also unfolds the possibility of understanding a new viewpoint of social casework in the industrializing India.

NOTES

¹ Hamilton, Gordon, *Helping People—The Growth of a Profession in Journal of Social Case Work*, Oct. 1948, pp. 291-99. Also, Ranade, S. N., *Social Work as a Profession*, in *Indian Journal of Social Work*, Dec. 1954, pp. 184-88.

According to Younghusband Report the central idea is to 'achieve at any given time a better personal and social equilibrium'. Cf. *Report of the Working Party on Social Worker, in the Local Authority Health and Welfare Services*, 1959, p. 175. Almost similarly Pollard has opined that social work has a dual concern: to help not only the individual in relation to society but also society in its relations with individuals, Cf. (Social Casework for the State, 1962, p.1, quoted by Timms, Noel in *Social Casework*, 1964, pp. 57 and 67.

² Mary Richmond includes social reform and social research as methods of social work, in that social reform serves personality by effecting mass betterment through propaganda and social legislation, while social research serves it by making original discoveries and reinterpreting known facts for the use of these other forms of social work. Cf. *What is Social Casework?* p. 259.

³ See also Fitch, J. A., *Social Action*, in *Social Work Year Book*, 1939, pp. 398-99.

⁴ Cf. Garrett, Annette, *Historical Survey of the Evolution of Casework*, in *J. S. C. W.*, June 1949, pp. 219-29. Also, Hollis, Florence, *Social Casework in Social Work Year Book*, 1957, pp. 525-31.

⁵ Cf. Bruno, Frank J., *Trends in Social Work*, 1948, pp. 186-87.

⁶ *Op. cit.*, pp. 98-99.

⁷ Cf. Todd, Patricia H., *Some Comparisons in the Development of English and American Casework*, in *Social Casework*, Oct. 1961, p. 403. See also, Banerjee, G. R., *Social Casework and Psychotherapy*, in *Indian Journal of Social Work*, Sept. 1956, pp. 79-85.

⁸ Coleman, Jules V., *Distinguishing Between Psychotherapy and Casework*, in *J. S. C. W.*, June, 1949, p. 245. Also Bibring, Grete L., *Psychiatric Principles in Casework*, in *J. S. C. W.*, June, 1949, pp. 230-35.

⁹ Florence Hollis explains it as follows: The *id* is the sum total of the instinctual love and aggressive drives of the personality. The superego, known as conscience, of which the ego ideal is a part, represents the rules of life and ideals transmitted to the individual from his family and group culture. See *Women in Marital Conflict*, p. 12.

¹⁰ *Social Casework*, 1942, p. 392.

¹¹ Quoted in Bowers, Swithun, *The Nature and Definition of Social Casework*, in *J. S. C. W.*, Oct. 1949, pp. 311-18.

¹² In *Social Work Year Book*, 1957, pp. 525-26.

¹³ See, *Social Casework—A problem-solving Process*, 1957.

¹⁴ *Ibid.*, p. 4.

¹⁵ *Social Casework*, 1964, p. 7.

¹⁶ Quoted by Bruno, F. J. in *Trends in Social Work*, p. 289.

¹⁷ See her article, *Practice of Social Work* (Ch. 28) in *History and Philosophy of Social Work in India*, 1961, p. 441.

¹⁸ *Social Casework in Great Britain*, 1954, p. 82.

¹⁹ C. Foster, Henry H., *Social Work, the Law and Social Action*, in *Social Casework*, July 1964, p. 391.

²⁰ Cf. Morris, Cherry, *Op. cit.*, p. 148.

- ²¹ Quoted by Mary Richmond, in *What Is Social Casework*, p. 257.
²² Quoted by Noel Timms, in *Social Casework*, p. 61.
²³ *Op. cit.*, p. 190.
²⁴ Cf. Viswanathan, N., Social Work in Industry, in *I. J. S. W.*, July, 1963, pp. 63-68. Also, Aptekar, H. H., Social Work Techniques in Indian Labour Welfare, in *Bombay Labour Journal*, (annual) July, 1964, pp. 21-30.

CHAPTER II

UNDERSTANDING CASE-SITUATIONS

Human Behaviour and Socio-cultural Environment

HUMAN LIFE is a bio-psycho-social phenomenon and derives meaning only in the context of social living. Man is to be understood as a member of the society sharing commonly with other fellow-members the life experiences. His behaviour is dynamic and has a tendency to act and react with equally dynamic socio-cultural situation. The development of his personality, therefore, is closely linked with *his* total environment, his past experiences and future expectations.

Analytically, men are essentially individuals who are physically, intellectually and emotionally unequal and have different capacities, motives, responses and tastes. They have the most dissimilar habits of mind and they nourish their own aspirations. Born and brought-up in varied social conditions, they have in them distinct political affinities and religious and cultural traditions. Their appreciation of social values and understanding of value judgments is largely determined by their cultural background. One can reasonably guess the inner and outer forces which influence the spectrum of human and social relationships, but one cannot possibly standardize man and control the social situation in which he lives. Though social controls are manifested in his life through codes and sanctions such as associational, communal, moral and legal he is not entirely a slave of them. He has some initiative, some determination, some independence of judgment and some strength of character.

Psychologically, many human relationships are intangible, invisible and complex, and many a mode of mind or

feeling of love, affection, anxiety, distress, frustration, incapacity and the like are very much "personal" in their nature. On the other hand, man's relationship with environment is extremely intimate. Professor Aloo Dastur of Bombay University has in fact suggested that "human progress must be considered as the joint product of man and his environment".¹ In a sense, the socio-cultural traditions have an all-pervading impact on man's behaviour; it is more than merely a "conditioning factor" of life. They are common ideas and standards which bind men together in a more or less consistent pattern of thought and action and find the possible expression in art, literature, law, religion, philosophy and science, and in their modes of living.² The classic study of Ruth Benedict reveals that, "from the moment of his (man's) birth, the customs into which he is born shape his experience and behaviour. By the time he can talk, he is the little creature of his culture, and by the time he is grown and able to take part in its activities, its habits are his habits, its beliefs his beliefs, its impossibilities his impossibilities".³ Such a situation is more true of traditional culture of India.

Industrial Man of India

It is well-known that industrial civilization created a new environment which was hitherto unknown to human history. It modified the political structure, economic organization, social institutions and cultural traditions and added to the complexities of human and social problems. Besides, the increased mobility of modern life with its inherent instability of the social structure has created conditions of anxiety and strain. However, the social life in India has still retained its "traditional" colour where religion plays a great role. An average Indian is essentially religious minded and is dominated by spiritual tendency. Dr Sarvapalli Radhakrishnan, President of India, in his reputed work, *Indian Philosophy*, quotes Mr Havell, that, "In India religion is hardly a dogma, but a working hypothesis of human conduct, adapted to different stages of spiritual development and different conditions of life".⁴ Through *Dharma* he seeks to secure his achievement. Social conformation is his aim, and living in tune and harmony with the actual world is a true oriental

ideal. As the family and the community are closely interdependent in India the client is more closely tied to his environment and requires greater strength of character to find the solution to his problems. In fact, the development of his personality is a part of the total environment and as such his personality behaviour must be understood in his environmental dimensions.

Caste Influences

It is of special significance to know that in India the caste factor plays an important role in man's behaviour pattern. Dr (Miss) Mistry, in her research dissertation *The Family as a Unit of Society* points out that, medical facilities, sanatorium provisions, educational assistance, recreational and entertainment activities have retained great influence of caste in the Indian Society.⁵ Even sub-castes sometimes strive enthusiastically and fervently to maintain their individuality by organizing caste charities and societies of their own, emphasizing and perpetuating thereby local sub-groups.⁶ In this respect, Dr G. S. Ghurye, an eminent sociologist of India, has already sounded a note of caution that "caste has become the centre of an individual's altruistic impulse and philanthropic activities".⁷

Study of Cases

It is in this background that we have to make a study of the Indian worker as a client. However, studying him as a client is different from studying the books; for books one can have from the library and once obtained, they tell us everything that they contain. But, with the client it is quite a different thing, and even after making the proper approach it is not necessary that the client shall tell his true story and reveal all the contents of his problem. Nevertheless, the study of human event is most fascinating, and efforts must be made to understand man and his problems in a given situation.

Human event consists of "person" and "situation" constantly interacting in the process of evolution and development. This process is essentially psycho-social in character and, while at work, gives rise to certain problems or cases containing

economic, social, physical, mental, emotional and cultural factors in varying proportions. These problems and situations are embedded in the man's desire to be happy, his need for security and affection, some success and opportunity for growth and development. He has a need for acceptance, recognition and respect. He entertains a feeling for new ideas and experience. And these he tries to satisfy in his own way through the resources available at his command.

The nature and composition of any *case* depends upon the pulls which the internal and the environmental factors exert on his personal experience in relation to the situation. The adjustment may generally be achieved by a series of adaptations between the individual and his social surroundings. The difficulty, however, arises when he lacks ability to change himself to meet the surroundings, or when the surroundings are too unyielding or too demanding. Many a time client's lack of resources, ignorance of facts, emotional difficulties and lack of proper thinking create difficulties for a person to help him solve the problem or meet the situation effectively.

Home Situations

The cases incorporated in this study are the problems of working class men in Indian society. These men are not very much different from their fellow-beings in the general lot. The distinctive feature, however, is that they live in the *industrial* society and in a changed environment of city life. They are working men and women, young and old, adolescent and matured, sick and physically handicapped, mentally disturbed, emotionally imbalanced and socially out-caste. In the home setting they have problems because they are poorly fed, badly housed and are without much-needed education, health-care and amenities. As married men and women they are facing their "in-laws", family heads, relatives and friends, and, sometimes, struggling hard to adjust to the different environment. The situation has become more complicated, since with industrialization the urban family has tended more to be the part of an extended family group rather than what may be called an "isolated" family.⁸ Mental illness, neurosis, delinquency etc. have also raised

their ugly head, although their appearance at times has been characteristic only of their surface existence. In the family relations, whether marital, parental, domestic or social the economic, psychological and moral factors have influenced the total situation in varying degrees. The social institutions, cultural traditions and religious ideas in all their kaleidoscopic panorama are also seen at play, influencing the individual and contributing to the maladjustment. Moreover, the overall scarcity of an appropriate Agency pattern in the country has set hard limits to the effective casework practice. Thus, there are only a few marriage guidance bureaux and family counselling agencies. There are not enough health centres and psychotherapy clinics; child care organizations are conspicuously absent and the suitable network of social institutions is largely wanting.

General Factory Situations

In the factory setting one meets the working men with different economic, political and socio-cultural background and traditions. With different physical capacities, mental abilities, emotional qualities and institutional *mores* they have come together to make their living through work. Chased by poverty the worker moves from factory to factory to find a job. When he loses his "temporary" employment he is financially broke. Low wages, inadequate social security and lack of labour organization are his misfortune. Want of adequate housing, recreational and socio-cultural facilities have restricted his choices and limited the opportunities for self-expression. His service conditions are often intolerable, the climate of human relations at the workplace is hopelessly impaired, and the personnel organization where he works is rarely well-knit. Mistreated by the management and neglected by labour unions he is always anxious to know about his job and how it fits in the total scheme of things, what his status in the organization is and where he stands in the hierarchy of relationships, how he is respected by his fellow workers and what role he plays in promoting prosperity of the enterprise from where he seeks his own satisfaction. Thus, he works under conditions which, more often than not, result in indiscipline and low morale. He thinks that the existing

pattern of labour-management relations hardly provides a proper machinery for amicable settlement of differences and create conditions of industrial peace. Above all, he works under the greatest handicap of the paucity of proper referral agencies. The Decasualization Scheme and the Employment Exchange Service are not yet very popular, and Vocational Guidance, Training Programmes, Rehabilitation Centres, Settlement Works etc. are equally lacking, at present, in the industrial system of India.

Specific Workplace Situations

At the specific and individual level, the worker is faced with a number of problem-situations at the workplace. He needs to know how to go through Decasualization Scheme to secure a job. He wants to get regular and sufficient work in the mills. He thinks that the working conditions, as related to his job, are not very satisfactory, and he equally feels that the provisions of factory and other related legislation are not properly complied with by the management. At the workplace he is faced with the difficulties of work relationships: that, due to the supply of defective raw material he cannot maintain the production standards. Since his present job does not give him "creative" satisfaction he would like to switch over to some other suitable work. When he is disabled and injured, even on resuming the duty after receiving proper treatment, he is unable to reach the previous efficiency and would like to be favoured with a "lighter" job, but that the management would not oblige him. Being in the "short supply" category the company has declined to entertain his application for leave, though he must urgently go to his native place. As the "old" shell injury raises its ugly head again and again, he cannot but ask for more *ex-gratia* leave under Company's Rules, after exhausting all sick leave to his credit. His is a genuine difficulty of receiving properly the "overtime" pay. He would favour a transfer to a different job where he would enjoy the thrill of new experience. He has a grievance that, although he deserved he is not put in the higher grade, that his "experience" did not count, his promotion is withheld or that the junior fellow-worker superseded him. After serving the company honestly over a num-

ber of years suddenly one day he is told that he must retire voluntarily or compulsorily or he may be retrenched as he cannot be absorbed anywhere in the other departments. He wants guidance because the management has disputed his claim for gratuity payment or superannuation and other benefits, or that he needs help to chalk out a plan for Retirement and other benefits.

In the day-to-day work relationships he often comes in clash with the supervisor, strains his relations with him and is charge-sheeted for insubordination. A feeling enters his mind that he is misunderstood by the management or that they are prejudiced against him. Due to the lack of adequate and proper training in accounts-keeping he commits a clerical "error" and is unfortunately charged for the misappropriation of Company's funds. At times, he is warned for handing over his canteen coupons to his near relative who has promised him to pay afterwards, or that the management has taken a serious view for his absenting from duty without prior permission, or for "overstaying" of leave. And above all, a disciplinary action is proposed to be taken against him as a watchman sleeping while on duty.

These problem-situations which the industrial man meets in his working life are largely indicative of the nature and scope of social casework in the industrial setting of India. The worker wants to resolve these situations, but since by himself he is unable to find the solutions he needs some guidance, some confidence and some encouragement, and the caseworker must extend his helping hand to him who deserves his sympathy, support and advice.

Client-Worker Relationship

A well planned and established relationship between the client and the caseworker is basic to all aspects of casework. Defined in terms of client's capacities and needs, the degree of responses and change in the client's attitude largely depend upon the quality of relationship between the two. The cardinal principle of this relationship is to accept the client as he is with all his capacities and faults, with his native endowment, unique attitudes, impulses and feelings, so also with his handicaps and idiosyncrasies, insufficient mental

equipment, emotional instability and socio-cultural maladjustments.

Though the client is expected to maintain an objective attitude it does not mean that the caseworker should be "cold" in his reciprocity. If he is to offer an effective service he must participate with feelings. Noel Timms opines that, "he must be personally involved, though not totally lost, in relationships with clients".⁹ The caseworker's role is to help the client to help himself work out his own solution and have a decisive hand in shaping his destiny. Thus the ultimate responsibility for the decision must rest with the client himself, for to quote, Mary Richmond, "the plain truth is that what a man does for himself counts far more towards his permanent well-being than the things that are done for him".¹⁰

Make-up of Caseworker

The task of identifying a real social worker is not an easy one. According to Norman Polansky his "professional identity" generally denotes the merger of the outer expectations and inner impulse into an integrated unit.¹¹ Within himself he must have the qualities of head and heart, knowledge of himself, his own prejudices, pet hates, biases and a picture of his own personality.¹² As a caseworker he has dual obligation: to Society—the body of social mores—and to the individual served, and while discharging these obligations he has to surmount his own subjectivity, prejudices and biases and maintain his own balance. Casework must be the philosophy of his life and it has to be lived. This is more true of the Indian conditions, for Indians derive inspiration not from a person who talks but, to a great extent, from the life he lives. In this respect, the Western literature emphasizes "conscious control" of personal needs and emotions on the part of the worker; on the other hand, in India, as Dr (Miss) Banerjee points out the emphasis is on the elevation of mind as the goal of life—it goes beyond the stage of "conscious control" of behaviour.¹³

To understand client the caseworker should have an intelligent understanding of human behaviour. He should be well-aware of the social philosophy, social organizations and institutions, social conditions, social services and social

policy, thus the socio-cultural environment. Mere knowledge of concepts or general outline is not enough, their significance in the social relationships and their influence on the social world in which the client lives should be properly grasped. In the Indian circumstances adequate knowledge of relevant industrial and labour legislation would be of significant aid to him in the casework process since most of the casework relationships in Indian industry are *statutorily* oriented. The caseworker should have also acquired the social skills and learnt the technique of their appropriate use in handling cases. Thus, he must possess three things: the skills in discovering the social relationships by which a given personality is shaped, the ability to get at the central core of difficulty in these relationships, and a power to use the interactions in their adjustment. In the words of Mary Richmond he must learn "the art of discovering the major interests of the individual and of utilizing them to reknit a broken connection or to supply a motive lacking before",¹⁴ and this would enable him to give to the client such guidance which will release his capacity for reasonable decisions and actions. Above all, he must have an instinctive reverence for personality and a warm human interest in people as people. He would not merely talk the language of democracy but have a spiritual conviction of the infinite worth of common humanity.

In short, the social caseworker, as depicted by Dr Gordon Hamilton, must be a "person of genuine warmth with a gift for intimacy. He must be willing to enter into the feeling experience of another, willing to listen to the other's views of his problem, and willing to go patiently along with him in his struggle for solution".¹⁵ He has to create a comfortable atmosphere in which the client feels accepted, his needs recognized, his right to manage his own affairs is respected and his energies not dissipated in self-justification. Lastly, it would be worthwhile to note that in this context, Mary Richmond was the social caseworker *par excellence*. She combined the qualities of a detached student and observer with tremendous drive and ability to assay a situation and take decisive action quickly. She had a rare knack for listening intently, drawing other people out and then presenting the

CHAPTER III

DIAGNOSIS AND EVALUATION

Definitions

DIAGNOSIS is the central link in social casework and correct diagnosis is of crucial importance for proper treatment process. It is understanding the problem of a client and is concerned with the causal interaction of inner and outer experiences. It helps to determine the nature and extent of the disturbances in the client's living experience. It implies certain of logical concepts and relationships such as facts and inferences, findings and interpretations, the theory of causality etc. In a sense, it is defining the problem in an analytical manner. When interpretation is directed not towards its definition but towards analysing how the person is meeting the problem, the result is evaluation rather than diagnosis. Thus, diagnosis is understanding the psycho-social problem of the client, while evaluation is understanding the functioning of the person with regard to his problem, his capacities and outer and inner resources available. These two processes which are psycho-social perceptions are so closely related that one prefers to use the phrase "diagnostic evaluation".¹ As diagnosis is concerned with causal interaction it requires skills resting on mastery of psychological and social sciences. Evaluation on the other hand, is closely concerned with social purpose, and perhaps depends more on the unbiased freedom to think and feel. However, the goal of both is the effective treatment, that they are complementary intellectual processes directed towards eliciting the meaning of a case.

Causal Process

The socio-cultural diagnosis of a human event is a

dynamic process. The role of causality consists in bringing into a single order of coherent relationships the objectively diverse factors involved in the individual's behaviour. The process of causal investigation is a process of delimitation. It is a difficult process, generally incomplete and at best approximate, in that as Professor MacIver points out, "We pass from one approximation to a closer one and often our final conclusion must be still only an approximation".² Besides, the socio-cultural complex added to the bio-psychological links in the causal relationship makes the process of diagnosis extremely difficult, and that the goal of causal knowledge in a behaviour problem is rarely attained. Gordon Hamilton opines that, no interpretation of the living human event can be final; no diagnosis can be complete, and no interpretation exact.³

Mary Richmond generally followed the sociological approach in formulating a theory of causation of social problems.⁴ The method has largely remained empirical without much attempt at useful generalizations and, in the circumstances, the social worker is faced with a situation in which "the facts having a possible bearing upon diagnosis and treatment are so numerous that he can never be sure that some fact he has failed to get would not alter the whole face of a situation".⁵ Our aim, however, should be to reach the nearest approximation in the causal process. For this, enough factual material is essential to facilitate understanding of the situation. Since man lives in the social world his living is greatly influenced by the *total* environment, in that socio-economic, psychological and cultural forces with their analysis give meaning to his behaviour. Life has its laws and it is not disjointed and fragmentary episodes but it is a continuous flow where causal relationship would be found. An accurate account of the main events aids the process of diagnostic evaluation. Collateral resources like consultation by visits, letters, telephone talks to the relatives, schools, hospitals, trade unions, social agencies etc. are also of great and significant help for a more correct diagnosis as well as evaluation. However, while going into the depths of behaviour the caseworker should be cautious. He should not be satisfied merely with the surface feelings of the client but that he should

also try to seek the deeper causes within and without.

Establishing Rapport

For the purpose of proper diagnosis the client's problems must be understood. The caseworker must know how he thinks, feels and acts. One of the best ways of knowing him is to collect information from the client, and the most appropriate method of collecting relevant information is to interview him. This cannot be done without creating a confidence in him. The establishment of personal relationship between the client and the caseworker, therefore, serves as a prerequisite to a successful interviewing process.

In the Indian background, establishing rapport is comparatively easy when caseworker is well-aware of the client's total environment as well as the working of certain socio-cultural processes which greatly influence the thinking of man. An average Indian worker (as the projection of Indian man) absorbs the outsider into the group if he (outsider) shows a feeling of identification with the group. Then he or she is treated as the "uncle" or the "aunt" and the distance between them shrinks as a natural corollary. The caseworker can establish rapport through other members of family, near relatives, close friends, respected teachers, elderly people in the community etc. Homogeneity of socio-cultural background, language, place of birth, educational accomplishment are of great help. Friendly visits to client's home, personal invitation by the caseworker for Tea-Talk, knowing of his interests, familiarity with his likes and dislikes and short-contact interviews facilitate the process. Over and above, the caseworker's own background, environment and behaviour are of crucial importance in establishing rapport. Once the positive relationship is established and thus a sound foundation is laid, there is no place for reservation or secrecy and no chance for concealment of one's thoughts and feelings. A smooth flow of communication between minds and hearts is guaranteed and a possibility of "smooth sailing" is greatly enhanced. Then the client can tell what he needs to tell, and not necessary what the caseworker wants him to tell. A full and patient hearing, with its tonic influence on understanding, helps to develop self-direction and self-reliance.

The client feels confident; he feels understood; he shows the willingness to discuss the reality aspects of the situation. Often it is an indication of client's readiness to use help and work on the solution. Listening with receptive silence encourages the client to open up his heart.⁶ However, in case of psychological problems where impulses lie deep in the conscience to which the caseworker has no ready access, he has to "step up" the relationship with strong positive feeling of trust and willingness and involve the client in the emotional experience so that he will "give himself out".

Interviewing Process and Principles

Interviewing is a direct method of knowing the person and learning the situation in which he is placed. It is a basic skill for casework process. It is a science as well as an art. Through interviewing, the caseworker shares the human situation and a life problem in which the client finds himself helpless. Interviewing involves communication between two people and thus implies a closer and subtler relationship between them. It can relieve the client of the tensions bothering him; it can secure information for him, educate him and also motivate him to bring out the "deep-seated" experiences. The client is motivated because of the hope of satisfaction and help, and the best way of helping him is the creation of new conditions in which new experience and satisfaction can occur. Very often the reality of the situation is enclosed in the socio-cultural environment, and it has to be studied before embarking upon a correct diagnosis and evaluation. Sometimes, the client is initially reluctant to tell the "whole" story to the caseworker. Sometimes, he has sharp reactions and, at times, he reflects even a violent attitude towards the interviewing process. The client's attitude of initial resistance may be due to the fear of insecurity and uncertainty or unpleasantness of his experiences with caseworkers (in general), or with the agencies concerned, or due to his own personal difficulties. A well-timed interview and skilful handling of the situation may help the caseworker in disarming the initial resistance of the client. His sharp reaction to the casework process is not necessarily indicative of his "rejection of help". Similarly, even a violently negative

attitude, initially, may not mean "inaccessibility"; the client is perhaps afraid of being exposed, (having a weak ego), to a "good" person. In such cases more genuine sympathy and warmth of feeling for him needs to be offered.

Sometimes, the course of conversation has to be directed into fruitful channels. As such, when the client is telling his own story the caseworker can, without undue interference, introduce suggestions at appropriate times and guide the interview towards the desirable course. In certain cases, the interviewer requires a delicate sense of proportion between questioning, comment and silence, and reaching the point of equilibrium is the essence of casework skill. This equilibrium, however, tends to vary with the personality of the client, his attitude, the extent of rapport established, the purpose of interview, setting and the emotional toning of facts sought from the client and the socio-cultural touch to the situation. Here the interviewer fills a dual role of confidant and stranger, of participant and outside observer.

Certain principles must be followed during the process of interviewing.⁷ The first and the basic foundation of this process should be democratic, as all social work processes should be so. The central idea is to involve the client in the solution of his problem. Thus, the caseworker should think *with* the client, but not *like* him; he should feel *for* the client, but not *like* him; he should work *with* him, but not *for* him. In nutshell, he should help the client to help himself.

Fruitful interviewing calls for a proper preparation and care to be taken throughout the process. Firstly, the setting and physical environment is very important. A secluded and quiet place where privacy would be maintained,⁸ or the interviewee's home may provide a suitable background. Secondly, a physically comfortable, calm, and relaxing atmosphere would facilitate the smooth flow of communication; in a sense, to make the person feel welcome and comfortable is the first prerequisite of successful interview. Thirdly, the attitude of both the client as well as the caseworker towards the interview are of crucial importance. Adequate attention, proper interest and genuine feeling of helpfulness greatly contribute to the development of proper

diagnosis. Fourthly, during the process of interviewing, the caseworker has to ensure that the client maintains a living link of history and that his absorption into taking notes, making gestures etc. do not interrupt the smooth flow of conversation. Lastly, the interviewer should not forget that his own manners, conduct, voice, tone, and his own reactions to the client's story (counter-transference) have a decisive effect on the success of the interview. Further, he has to grasp the importance of punctuality, privacy and attention. Confidentiality of information is a professional principle and he must observe it. Sensitivity, which is vital for successful interviewing, should be characteristic of him. Honesty and courtesousness should be his way of living; for Indian people generally learn and accept respectfully those whose actions are representative of their character. Above all, he has to regulate, if not control, his own likes and dislikes, tastes and distastes. In conclusion, the caseworkers should, according to Elizabeth Nicholds, remember the golden rule of interviewing — *STOP — LOOK — LISTEN*.⁹

NOTES

- ¹ Hamilton, Gordon, *Op. cit.*, p. 214.
- ² MacIver, R. M., *Social Causation*, p. 376.
- ³ Cf. *Op. cit.*, p. 222.
- ⁴ See Richmond, Mary, *Social Diagnosis*, 1922.
- ⁵ *Ibid.*, p. 56.
- ⁶ Diehl, N. E. and Others, Can Listening Become a Casework Art?, in *The Family*, June 1933, pp. 99-105.
- ⁷ Garrett, Annette, *Interviewing, its Principles and Methods*, 1942, Especially, Chapters I to V.
- ⁸ This excludes the situations where the interviewer wants to see the client in the normal and natural surroundings.
- ⁹ *Op. cit.*, p. 27.

CHAPTER IV

TREATMENT

Nature and Scope

GORDON HAMILTON defines treatment as "the sum of all activities and services directed towards helping an individual with his problem".¹ Its goal is to achieve the client's social adjustment especially in the balance of inner and outer forces of the situation in which the client is placed. It aims at preventing his social breakdown, conserving his strength and restoring his social function.

The nature of treatment depends upon the personality of the client, the personality of the caseworker, the situation and the culture to which both of them belong. Its scope has a great relevance to the nature of client's difficulty, the sort of help the client is ready to accept, the type of agency and its resources, the time available and the skills of the caseworker.² It is conditioned, to a certain extent, by culture, mores and opportunities available in a community. The efficacy of the treatment is largely determined by its value to the client, his receptivity for the treatment. Similarly, the caseworker being at the centre of the treatment situation, his knowledge of casework method, grasp of client's total situation, the degree of self understanding and his orientation largely determine the nature and direction of treatment.³

Methods of Treatment

Treatment may be indirect or direct. In case of the former, there is least direct interference by the caseworker in the helping process, while in case of the latter the caseworker plays a comparatively more active role. Environmental Modification is an instance of indirect treatment. Psycho-

logical support, clarification and insight comprise the direct treatment as those processes occur through direct contact with the client i.e. through the client-caseworker interview.

Environmental Modification

Environmental modification is an indirect method of treatment where, after diagnostic evaluation the total situation is grasped and then an attempt is made to improve the situation as to reduce the tensions and difficulties confronting the client. Environmental modification may be brought about through interview or environmental manipulation. Thus the client may be referred to a source of assistance and may be so helped that he can use it. Though the caseworker generally refrains from interfering in the process, some intervention may be found necessary especially when client's "weak ego" indicates his anxieties. The instances of environmental modification are found in persuading an obstinate mother-in-law to allow the young couple to work through their marriage adjustments without interference, in locating vocational training opportunities, in helping the client to find out better employment or improved housing, in arranging school programme for the handicapped, or the recreational services for children and so on. The caseworker may give a *note* to his friend requesting him to help the client to secure more regular or supplementary work so that he is less afraid of the future and feels confident about himself. He may also be directed to the decasualization office for getting a suitable job. An "injured" worker when resumes his duty after the discharge from hospital treatment, and being unable to work efficiently on the previous job, may require "lighter" work and the caseworker may help him send a request-application to the management for favourable consideration. Also, it may be that the client is not satisfied with the "life-circumstances" and needs proper attention; the caseworker may advise the client to join a social education centre in order to divert her attention and enable her to slowly participate in the process of "socialization of self".

Psychological Support

The method of psychological support involves direct treat-

ment and is largely used in psycho-social adjustments. It is founded on the basic idea that "what cannot be cured must be endured". Thus, the widow must withstand the loss of her loving husband;⁴ the blind must live in the darkness and the deaf in the silence. While applying this method, effort is made to reduce psycho-social frictions which the client faces and assist him to meet his problem more wisely. A series of interviews may be carried on with the purpose of reinforcing certain attitudes and maintain mental and emotional equilibrium. This implies the encouragement of free expression of the client's feeling about the situation in which he is involved. It means expressing of sympathetic understanding of the client's difficulties, and is indicative of the caseworker's confidence in his ability to meet the situation.

It may be noted here that most of the agencies generally offer services in the nature of environmental modification and supportive forms of treatment. This method, however, cannot be used indiscriminately; for sympathy at the wrong time may not give desirable results, nor can everything be set right by supportive treatment. Ultimately, when facts cannot be changed the bitter reality has to be eschewed and adjustment sought.

Clarification

Clarification is a method of treatment of helping the client to understand the predicament that the client can understand the facts of the situation more clearly. In its simplest form, it rests upon a friendly relationship but not of great depth. It is almost entirely an intellectual process. According to Florence Hollis, it is a relationship "almost entirely realistic, without strong undercurrents of transference".⁵

In clarification the client may be given information regarding the situation, environment, the people and the processes involved which would help him to get a correct perspective of the situation. He may be helped to be aware of his own feelings and attitudes, but not necessarily advising him of the steps he ought to take. In the ultimate analysis the client must arrive independently at this kind of understanding so that the conviction comes to him from within himself. Psychological support and clarification usually go hand in

hand, one or other of them predominating and giving its characteristic emphasis to the total treatment process.

The use of this technique is very common and widespread in the area of labour problems. The client who is faced with the difficulty of finding accommodation may be made aware of the housing shortage in the City. Where he is an addict of vices such as drinking, betting, racing etc. persuasion through clarification is the most appropriate method. When the worker entertains a feeling that his promotion is unnecessarily withheld clarification regarding his qualifications, experience, seniority, training etc. can bring home to him the truth regarding the situation. Certain existing practices in that respect could also be explained to him. In case of his strained relations with the supervisor he may be advised that picking up quarrels every now and then with one's own supervisor does not pay and is not very desirable. If he feels that the junior fellow is made the supervisor when he does his job very efficiently, it may have to be explained to him that it is not enough to *do* the job well, but that it is also essential to *get it done* well, and that all good workers may not necessarily make good supervisors. In quite a few matters regarding industrial discipline clarification is of immense help whether it is explaining and interpreting the company's rules and regulations, or regarding the unauthorized sale of canteen coupons, or forging documents, committing theft due to the pressure of problems at home, or indulging into gross misconduct during the course of employment. Through interpretation the client may be helped to understand the psychological as well as the socio-cultural factors in the situation and thus develop emotional as well as social maturity.

A mention may be made here to the phenomenon of transference. Transference phenomena are feelings and behaviour appropriate to the person's past infantile life which comes to dominate his or her reactions to the analyst in the present.⁴ It may assume two forms: its sequence may be from the past to the present, or that it may be from one area to the other. It is designed to free the client sufficiently so that he can be more realistic about his behaviour and relationships. In fact, support and clarification are made effective only by the management of transference elements in the

relationship, including counter-transference. Thus, where the client received a very harsh treatment in the childhood has grown despondent towards his father later on, a feeling of disrespect and of antagonism has developed and the principle of transference is applicable.

Insight

Insight is the understanding of unconscious repressed material involved in the client's behaviour. Insight development involves carrying understanding to a deeper level than that described in clarification. It is relieving the therapy of past events so that the associated effect may be discharged and awareness achieved by the client. It is never quickly gained, nor is it easily assimilated. Much of it cannot be achieved by interviewing technique, but through free association and the use of symbolic material and fantasies as is done in psycho-analysis.⁷ When conflicting feelings and strong emotions lead the individual to distort the reality so seriously or react to it so inappropriately that understanding is impossible without the deeper perception, reference is made to insight. Its manifestations would be found in the client's careless slights into evidence of hatred or complete loss of love, his misunderstanding of chance remarks as severe criticism, his reaction of anxiety or hostility without sufficient rational provocation.

Further, insight development is always accompanied by some degree of clarification and of psychological support. The latter often provides the base upon which the client ventures to move on the more difficult process of achieving insight. Handling of transference reactions plays a part in achieving insight. However, this transference in insight is different from that achieved in psychoanalysis. The chief distinction is one of depth—depth of the transference. According to Florence Hollis, "In insight development, we deal with transference feelings but not to the depth involved in the transference neurosis".⁸

Use of Material Resources

Social work philosophies have generally looked upon the granting of material aid less favourably. It is taken as

a relic of the paternalistic social work in the nineteenth century, or as evidence of a less remote superficiality, that of treating symptoms and neglecting their cause.⁹ But, in the present Indian circumstances it cannot be possibly denied that "money" as a tool in the treatment process plays an important role. Though the conflict may not be strictly economic, still its lack creates tensions within the family as well as social situation, and tends to disrupt the normal relationships. In the Indian society it has been the symbol of power, strength, status or even the worth of the individual. Its significance for the client, however, depends upon what he does with it. It may be given with the specific purpose of helping the client to change or improve his situation and environment, regain his self-confidence, develop his own capacities and afford a specific living experience, and thus facilitate the treatment process.

Making Effective Referral

Since men have financial, legal, emotional, social and physical problems, the process of helping them in treatment may require them to be referred to appropriate agencies. This system of making effective referral is very useful for the social workers in the industrial setting and especially for Welfare Officers while playing their social work role in the manpower management. In this respect, the intake (case) workers must have at their finger tips information about the appropriate social agencies,¹⁰ their resources, their nature and the extent of help provided, the client's eligibility for help and his socio-cultural environment indicating his capacity and willingness to accept such help. These agencies are the expression of the will of the Society or of some group in that Society as to social welfare, and that their services can be utilized with the minimum use of direct treatment. Frequently, the client is aware of his needs but he does not know the agency and how to get the service. Sometimes, he knows it vaguely and it is to be clarified to him. Occasionally, he is handicapped and the help is to be procured for him. Moreover, the caseworker has not to act merely as a simple signpost or a notice-board; he has to be alert to any indication of the client's difference in perceiving the nature of the suggested

service or in approaching it. It may be borne in mind that in India, since the agency set up is not developed adequately, treatment has to consist largely of an "active" approach by the caseworker who has to make good the short-comings of the agency practices.

Use of Authority

This method is occasionally and sparingly used through suggestion and advice. Seen objectively, it is neither coercion nor threat or goading of the client, because the main guide of the client is his inner conscience. It is not an authoritarian approach either. The use of authority has for its object not merely the change in the client's behaviour, but it serves as a means of learning and of increasing the client's self-estimation. Besides, a mere advice to the client without his sincere involvement is not of much avail, nor does the negative encouragement serve any useful purpose. In such cases the client might as well retort, "I have seen the world and I have better experience of life than you".

Counselling

Counselling is the most common expression of direct interviewing treatment. It is intended to help a person in a rational way to sort-out the issues in his situation, clarify his problem and his conflict with the reality, discuss the feasibility of various courses of action, and to free the client realistically to assume the responsibility of making a choice. Counselling merges with therapeutic interviewing in the direction of psychotherapy when its goal is a change in the client's attitude and behaviour; then the client becomes a patient. Generally, a large number of confused, unhappy and disturbed persons turn to social agencies with a hope to mend the situation. There is always an element of "dependence" on the agency. Dependence on adult guidance and faith in the advice of people with more experience of life has been emphasized in every phase of an individual's life in India. Normally, the Indian client seeks substantial help and guidance from the caseworker. The Western method of discussing the problems threadbare does not appeal to his sentiments.¹¹ In this "learning pattern", however, the

spirit in which the advice is given is important. Moreover, in the factory setting where the relationship is more statutorily oriented, even legal counselling falls within the purview of the social work practice, and there the Welfare Officer can act as a useful counsellor to the workers as clients.

Limitations of Treatment

It is difficult to plan the full range of treatment in advance; for it depends upon the relationships and responses to a range of roles. Freud has brought out clearly and depicted vividly the limitations of the treatment process. He said, "Any one who hopes to learn the noble game of chess from books will soon discover that only the opening and end games admit of an exhaustive systematic presentation and that the infinite variety of moves which develop after the opening defy any such description."¹²

NOTES

¹ *Op. cit.*, p. 25.

² Cf. *Social Work Year Book*, 1957, p. 527.

³ Charlotte Towle mentions three sets of factors which have interplay in the casework treatment: the professional orientation of the caseworker, factors inherent in the client's total situation (and client's needs) and functions of the agency. Cf. *Factors in Treatment*, 1936, pp. 179-91.

⁴ This is very much true of Hindu Civilization.

⁵ *Women in Marital Conflict*, 1949, p. 151.

⁶ Cf. Timms, Noel, *Op. cit.*, p. 88.

⁷ Also see Coleman, Jules V., *Op. cit.*, pp. 250-52.

⁸ *Women in Marital Conflict*, *Op. cit.*, p. 153.

⁹ Timms, Noel, *Op. cit.*, p. 198.

¹⁰ These include, Hospitals -general medicine, tuberculosis, equipment for the disabled, hospital beds, ambulance, rehabilitation programme for the handicapped, psychiatrist's services, police department, courts, private and public welfare agencies. The case worker may also require the knowledge of the agencies regarding family and child welfare, public assistance, social insurance, health and legal services, vocational guidance, rehabilitation, resettlement, prevention and treatment of delinquent, child guidance, educational and recreational programme for the culturally disadvantaged groups. See also the agencies referred elsewhere in Chapter II.

¹¹ Cf. Dr Banerjee in *History and Philosophy of Social Work in India*, *Op. cit.*, pp. 437-38.

¹² Quoted by Timms, Noel, in *Social Casework*, 1964, p. 84.

CHAPTER V

HOME SETTING—CASES

Housing in General

THE INDUSTRIAL worker in a crowded city has to accommodate himself and his sizeable family in a small room of the typical Bombay chawl. At times, he is a hut-dweller. When he migrates to the industrial town from the rural area, where he might have a somewhat comfortable house, he has to make almost Herculean efforts to secure some dwelling place. The waiting period is usually of months. Being a man of small means he has not enough savings to pay the *pagree*, nor can he afford to hire a room at an exorbitantly high rent. Sharing the available accommodation with others, then, becomes the most workable solution for him.

Inside the room, one finds that men, women and children are huddled together. A closer observation reveals only the helplessness of the occupants. Meagre furniture occupies some space; half-soiled clothes hang here and there; few utensils are collected in a corner, and a cradle is dangling from the roof. A small enclosed place is used as a bathroom. In one of the corners there is a hearth while in the other a heap of bedding material, torn mats and possibly a broken stool. A dim electric bulb burns almost all the time, except at mid-day, and the only way for the fresh air to enter in is the doorway or a window in the wall. There is no separate place for washing and for cleaning utensils and a common water tap for 20 to 30 families leads to frequent quarrels. Usually latrines are over-strained and the stinking smell occasionally spreads all over the place. Dirt is normally scattered on the premises everywhere and the surroundings remain unclean for long for want of initiative. White-washing and repairs

are undertaken only at the easy convenience of the landlord and the maintenance of the entire place remains hopelessly inadequate. In the family lack of privacy is the greatest handicap and the resulting emotional strain, particularly on the minds of young married couples and other youngsters, tends to produce great psychological disturbances. The natural consequence is that the worker falls an easy prey to the wellknown vices of the city life, viz., drinking, smoking, gambling, prostitution, and very often the situation is beyond repairs.

Matunga Labour Camp (Hut dwellers)

Thickly populated by the working class people, Matunga Labour Camp is one of the Bombay's industrial slum spots. The huts are spread helter skelter and admeasure on an average about 6' x 5' x 6' each. They are built of old tin plates and sometimes of cheap wooden planks. The mudfloor is usually damp and in the rainy season the conditions become unspeakable. A 4' wide road resembling a channel, passes through the rows of huts on both sides and has many turns. Due to the conspicuous lack of drainage system, water accumulates where mosquitoes and insects are bred and diseases spread up. The study of Shri Ramaswamy reveals that most of the young men prefer to spend their leisure hours outside and come home only to eat and sleep. Children are mostly on roads, preferring the open spaces to their dark homes. Under the circumstances, "the formative and educative influences that are supposed to mould the children at home are reduced to the minimum".¹

Case 1

Accommodation

Mr A. resides in a small room as a sub-tenant of his sister along with other three families. The room which admeasures about 10' x 10' is usually dark and dingy and is attached with a veranda of 5' x 10'. The room inside is kept fairly clean, although the surroundings are very dirty. There is no window or ventilation facility and in summer the place

becomes so warm that some of the mangalore tiles are removed to admit fresh air inside the room. Including the occupants of the veranda there are 14 persons, 3 cocks, 9 hens, 3 fowls and 2 goats. Mr A. stays with his wife on a wooden stage built inside above the ground. No bathroom is attached to the room, nor have repairs been completed for over years. At night, privacy is maintained by dropping down curtains and sometimes darkness itself serves as the curtain. However, one can overhear a faint noise or a light murmur of the young couple. Thus the atmosphere is depressingly inconvenient and privacy conspicuously absent, and the plight of newly married young people becomes unspeakable.

* * *

Economic Conditions

It is a paradox of industrial life that a solvent worker is an uncommon phenomenon. His limited income from work is inadequate to meet his growing expenditure. His family-budget hardly balances. He resorts to borrowing as his meagre resources cannot possibly meet the expenses on social customs and ceremonies, marriages and festivals, luxurious habits of living and spend-thrift company, increased domestic responsibilities and sickness in the family. His usual source of borrowing is the money lender who charges him an exorbitant rate of interest. He might approach his friends and relatives for advance or take a loan from the mill's Cooperative Credit Society. He might use the Provident Fund, or deposit his Insurance policy for securing such advances and loans. Sometimes, he opens a private "inn" and serves food to his friends and thus tries to make both ends meet. Below given is a typical case of an indebted industrial worker of Bombay.

Case 2

Indebtedness

Mr S. a middle aged man of 37 was a textile worker. Some six years ago he had taken a loan of 500 rupees from a village Malgujara. Since he was unable to make any payment for quite some time the principal amount rose to

about 1000 rupees. As a security for loan he had mortgaged all his land—about three acres—which he forfeited later on towards the adjustment for about 700 rupees. The balance of 300 rupees he managed to pay out of the loan he secured from the mill's Cooperative Credit Society. The family-budget of Mr S. showed a monthly deficit of 30 rupees, and to make up that deficit he was running a "home-inn" for eight of his friends who paid him 30 rupees per month. Mrs S. helped him whole-heartedly in this venture. However, a thought came to his mind that the venture was not worth all the trouble, and he proposed to send his wife (and the child) to his native place, thinking that it would lighten his financial burden. But it was rather an illusion, for such a move would mean the closing down of the inn and the consequent monthly loss of 30 rupees. Besides, maintenance of two establishments—one in Bombay and the other at his native place—would strain his inadequate resources further still.

At this juncture, the caseworker suggested an alternative; that with his wife's consent Mr S. may admit 4 to 6 more members in the inn and make it a better economic proposition and also employ a part-time maid servant to assist his wife in the work. The idea was well-appreciated and Mrs S. consented very happily, as she preferred to stay with her husband in Bombay than at his native place. One more solution was also discussed. It was suggested that the member-friends should be persuaded to pay in advance the monthly charges of 30 rupees each, enabling him to repay all his remaining debts and save the interest money. Mr S. made the proposal to his friends and all of them readily agreed to extend the helping hand to him as their friend. The entire scheme worked quite satisfactorily and Mr S. was grateful to them all, as well as to the caseworker. Once again, happiness settled in the family of Mr S.

* * *

Social Vices and Immoral Living

Man's social activities are the product of his own makeup and the circumstances of his life, and his anti-social behaviour is the result of the social interaction between the individual being and his social environment. Thus, pick-pockets,

stealing, alcohol, drug habits, immoral traffic, juvenile delinquency etc. have found their source in man's physical abnormalities, mental deficiencies, sexual neuroticism, frustrations or social and economic distress.² The social surroundings, class hatred and "cultural lag"³ or what may be called the lack of accord with social environment, also influence his anti-social behaviour. In a relevant context of the convicts in prison Gillin Lewis points out, "Too often he has been depressed or crushed; the iron has entered into his soul; the injustice of his treatment has embittered his spirit. His emotional nature, instead of being studied, understood and handled so as to make him a good citizen, has been mishandled, so that he is less fitted to social life than when he went in as a condemned man".⁴

The Indian scene reveals that the socio-economic and cultural factors have a significant bearing on the worker's anti-social behaviour. A hard struggle in a tender age leaves him in conditions where host of vices befriend him. Being innocent of its complexities when he comes to the city, he is perplexed and confused about the way of life he wants to chalk out for himself. Eating in hotels, sleeping on foot-paths, roaming about the city and visiting some of the picture houses are the matters of his common experience. Slowly, and, at times, unconsciously he is introduced to drinking in private bars, gambling with small dice, playing cards on stakes in the restaurants, betting cotton figures, backing race horses and, sometimes, visiting night clubs and prostitution houses—and these provide him great delight.⁵ Having left the family at native place, the industrial worker is bereft of the family bonds of love and affection, and in the unguarded moments he falls a victim to immoral living. Mental frustration resulting from the unfulfilled dreams of city life generally create a psycho-social vacuum. When the bitter realities of life reveal that honest means do not always earn a decent living, his faith in them shrinks and he takes resort to improper and illegitimate ways of making a living. Nevertheless, the most important single reason why a worker becomes an addict to vices is the very hard life he lives in the city. When he returns home after the day's tiresome work there is no relaxation and no comfort for him. The grinding

poverty in the family, intolerable housing conditions, the noise and cry of children in the chawls and the ever hanging worries of the morrow chase him until he leaves the home and takes a shelter in some secluded wine-house, to escape, at least temporarily, into a life where the problems of mundane world would no longer hunt for him. Following cases would be useful to understand these circumstances.

Case 3

Selling Illicit Liquor

Mr M. was the employee of a drug manufacturing company and a father of three children. Dressed in white khaddar he carried on the black trade of selling illicit liquor and earned about 100 rupees a month. Being himself a drunkard he was worried neither about himself nor about his children, their health or education; and the ill-gotten money was ill-spent. He knew that his business was illegal, but he did not close it down because it would cause him a monthly loss of about 100 rupees, and this he could not afford.

As a friend and well-wisher the caseworker made him conscious of the anti-social nature of his occupation and the inadequacy of care he bestowed upon his children. Mr M. became aware of his responsibilities and realized that he was involved in an evil trade. A couple of alternatives were suggested and were worked out, that there was no vegetable shop in the locality; also there was no laundry. "If you bring to your mind" said the caseworker "to use your savings for such honest business, it will not be difficult for a man like you to earn 100 rupees per month". Knowing one's limitations as well as the ability to change, Mr M. replied, "I will think over it".

After a month's careful thinking and consultation on the subject Mr M. decided to open a laundry for the neighbouring locality. He managed to hire a room on the ground floor of the building and fixed an auspicious day for its inauguration. "I am not sure whether I would be successful, but I shall try. No more of liquor-business now onwards," Mr M. expressed himself while handing over to the caseworker the

invitation card of the inauguration of his new laundry shop. And the caseworker wished him all success.

* * *

Case 4

Stealing

Mrs C. a middle-aged widow, worked in a plastic factory and earned about 50 rupees a month. When her husband was alive the monthly income of the family was 150 rupees, and they were all happy. However, three years ago Mrs C. lost her husband and the dark shadow of misfortune fell on her family. Then it was the life of hardships. Since the savings of the rainy day were exhausted in a year's time, she had to hunt for a job, and no relative extended to her a helping hand.

As the income from work was hopelessly inadequate to maintain herself and three minor children, Mrs C. used to—rather she was forced to—steal some bangles from the company and sell them outside at a cheaper rate, thereby supplementing the earnings by about 10 rupees a month. Even then, within 60 rupees she was making the hectic efforts to manage the household.

The caseworker posed a question to her, “Mrs C. don't you think that you are following a dishonest way of life, and if so, can you not make efforts to change it?” “Yes, everybody suggests this to me”, she replied, “But then who is going to feed my children? I know that I am taking a big risk for a small supplementary income. However, if some one can suggest me a suitable alternative I am prepared to stop committing theft”.

A solution was found. The caseworker suggested her to learn tailoring, to collect orders from neighbours and stitch clothes. The caseworker also offered to get for her a second hand sewing machine which would not cost more than 80 or 90 rupees. Thereby she could easily earn about 20 to 30 rupees a month, repay the caseworker 10 rupees per month and retain the remaining amount for herself. Mrs C. liked the idea but that she did not know cutting. She was advised to spare an hour every day and learn it from the

caseworker's wife who was expert at it. He also assured her that it would not take more than a fortnight or a month to learn it. The solution being so sound, Mrs C. did not raise any objection. It was not very difficult for her to spend an hour or so every day for a few weeks and learn the art of tailoring. She followed the advice and completed the requisite number of lessons within a month. Soon, a second hand machine was purchased for her and in a couple of months which followed, her monthly income from tailoring went up to 25 rupees. It was her honestly earned money, and she was convinced of the new way of earning livelihood. Her habit of stealing died for want of nourishment. Life had as if opened for her a new chapter, wherein she was an honest and hardworking widow maintaining her family with pride and self-respect.

* * *

The socio-cultural environment of the situation in which the client is placed is of crucial significance when he is involved in an immoral behaviour. The civilized, educated and cultured people have a regard for certain basic moral values of life which are not so much decided by economic standards they maintain, and these act as the restrictive forces on man's lust for life. The following case largely demonstrates that a good "home-life", affectionate treatment by members of the family and a loving company of wife can cause a desirable change in man's social behaviour.

Case 5

Immoral slip in Living

Mr H. a young winch-driver, was found in a disturbed and nervous mood. It was because he had involved himself in a difficult situation. It so happened that Mr H. had developed friendship with Mr G. a young son of a lorry contractor. Once Mr H. suggested Mr G. that both of them would go to Nasik and have a "good time" for a month. Having liked the idea Mr G. removed a sum of 700 rupees from his father's safe and joined Mr H. to Nasik. After the whole amount

was ill-spent both of them returned to Bombay. When the father of Mr G. knew of it he was upset and wanted to give Mr H. a good beating. A friend and well-wisher of Mr H. wanted to save him of all these troubles and suggested him to pay some amount to Mr G.'s father, to which idea Mr H. declined. Instead, he wanted to resign his job, recover the dues and escape to his native place.

The caseworker took him into confidence and clarified to him that men do commit mistakes, and great men, sometimes, commit big mistakes. But the wisdom lies in improving upon by not repeating them. Moreover, it is a matter of pride for a man who changes his behaviour after the realization of its impropriety. This kind of counselling and long discussion awakened in Mr H. a sense of consciousness. He was convinced of his mistake and he admitted the guilt. But he had no money to pay to Mr G.'s father; so he asked the caseworker, "How would I find the way out?"

Thus, the caseworker had won the confidence of his client Mr H. and as the latter indicated his readiness to change, a solution was thought of. He approached Mr G.'s father who was, at first, enraged by Mr H.'s behaviour. However, he impressed upon him that the sole blame could not be placed on Mr H. alone; but that his son also was in the wrong. Mr G.'s father admitted his son's folly and did not press for money from Mr H. The only thing he wanted was that Mr H. should not keep his son's company any more. And it was agreed. Thus, a workable solution was within the reach of Mr H. Further, he was advised to take a fortnight's leave, go to his native place, consult the mother and get married at the earliest opportunity. The caseworker had thought that marriage would give him a settled mind, which Mr H. needed most, and remove his temptations for the immoral way of living. Mr H. greeted the idea with a ready smile and a sense of relief. Accordingly, couple of month's later, Mr H. took leave and went to his native place, saw his mother and got married. And when he returned to Bombay after a month he was a "changed" man, a much better man than ever before.

Marital Relations

At one extreme end, there are some who argue that in many cases marriage is a form of prostitution—a more fashionable form, perhaps, of disposing of a sexual commodity for monetary considerations, a form sanctioned by law, custom and religion. Thus, for the sake of the advantage of economic dependence, a woman gives up her work, sells herself for the best price she could fetch and sticks to the bargain without complaint, whatever her secret repinings may be.⁶ Seen in its proper social and moral context than in its biological and materialistic overtones, such a view of marriage is rather “unfair,” philosophically as well as ethically. Marriage and family not only provide a centre of affection and emotional security for sex satisfaction and for procreation, but that they also create conditions for the transfer of the cultural heritage from one generation to another. Besides, marriage provides a stabilizing influence in the home where husband and wife get an opportunity to learn to adjust to the reality of life. Stones view that, “Only within the framework of marriage and the family can a man and a woman best develop the full sense of togetherness, of belonging, of interdependence, which is basic to the growth and development of their own personalities”.⁷ Dr Radhakrishnan describes marriage as “the union of two independent and equal persons, striving through mutual relationship to attain a self-development which neither could achieve in isolation”.⁸ Thus, people enter into the marriage relationship for the development of individual integrity, for that adaptation to reality without which there is no happiness for individual or society.

“This traditional view” says Dr Radhakrishnan, “has still a strong hold on Indians, among whom stable marriages are more numerous, and family affections much stronger than perhaps in any other country”.⁹ Hindu marriage is still considered to be a sacrament. Its aims are said to be Dharma—fulfilment of one’s religious duties and performance of sacred rites, Praja—continuation of progeny, and Rati—enjoyment of pleasure, all three rolled into one. In the scheme of priority, therefore, religious duty—the performance of rites—comes first; then comes the social obligation of procreation, and last comes the indivi-

dual's enjoyment of personal (sexual) pleasures.

Throughout the Indian social structure "arranged" marriage is still the order of the day. It is only within a small educated minority that "choice" marriages take place; in this sense the Western influence has not yet penetrated the classical fibre of the country's social life. The inter-caste and inter-religious marriages are not favourably looked upon and the considerations of language, provincial background etc. still circumscribe the choice of young men and women desirous of entering into the marital bond. The economic conditions predominantly influence the choice of partners. Good and rich family, secured job and handsome earnings, adequate housing and, probably, similar social status weave the web of marriage and family relations. Though early marriages are not very uncommon, the general trend these days is towards late but arranged marriages—perhaps after reaching a certain stage of education and learning. Sometimes, young girls in their late teenage are wedded to rich men of high social status. Customarily, brothers are not inclined for marriage until the sisters are happily sent to their husband's home.

Within marriage, the socio-cultural influences inform the whole gamut of relationships. Especially, the Indian woman reveals certain characteristic features of womanhood.¹⁰ She prefers a masculine type of husband and accepts the financial support from him. She takes pleasure in making the home comfortable and look after children. Being inclined to be at home, if possible, she shows a spirit of adjustment in the husband's family. When a Hindu girl on marriage leaves her father's house and enters that of her husband, she is on the threshold of a new complex of family relationship. Finding herself unfamiliar to the changed surroundings she passes through tensions all alone and endeavours to make adjustment to the situation. In the vivid expression of Professor Kapadia, with the female obedience she merges her individuality with that of her husband like a river merges itself in the ocean.¹¹

Marital happiness depends, to a very large extent, on two factors: the very concept of marital life or the expectations from it, and the capacity and possibility of adjustment

between the spouses. Marital happiness, in a sense, is as much a condition of mind as it is a function of marital well-being. The simple "contractual" relationship as its foundation is not acceptable to the Indian worker. He still thinks of marriage as a social, moral and spiritual bond and an "undying unity of body and soul" between husband and wife. He clings to the idea of Hindu marriage with its underlying current of eternal love and sacrifice. In the midstream of conflicts this restrains him from taking any easy divorce, and the ripple of happiness continues to flow on the sea of life even after the first blossoms of youth are left behind. Further, the capacity to adjust depends not merely on the external factors like financial and social conditions, but also on the individual's understanding, their tacit faith in each other, the willingness to accommodate personal differences and sink them into the reciprocal devotion between them, the readiness to sacrifice one's own fancies, desires and idiosyncrasies for the loved partner, and, above all, on the capacity of the couple to be happy and contented at all stages while passing through the welter of married life. Dr Florence Hollis, in her well-known study *Women in Marital Conflict* ascertains certain factors which affect the marital relations.¹² According to her, excessive dependence, strong parental ties and rejection of femininity lead to marital disharmony. The need for erotogenic (feminine) masochism, which is normally strong in women creates problems of deeper significance. Interfering relatives—may be the mother-in-law and the daughter-in-law trying to secure maximum affection of the son—equally spoil the marital harmony. Different socio-cultural background, at times, causes disturbances in the otherwise smooth marital accord. Economic factor, though not by itself very important, but coupled with other factors, poses a formidable obstacle.¹³ Incapacity for procreation and, above all, sexual maladjustment seriously undermine the unity in marriage.

Thus, in the analysis of Dr Hollis there is heavy emphasis on the psychological factors affecting the personality stability of the couple. In the Indian situation, however, though these factors have their varying influences on marital harmony, the causal link generally reveals the significance of socio-

cultural factors which have a characteristic impact on the psychology of marriage; in a large number of cases it is the part of the dynamics of socio-cultural process itself. Excessive dependence is well-accepted base of marital relations in India and it is believed that it does not affect these relations adversely. Neither do parental ties disturb the marital accord. It is because in the Hindu Society the girl after her marriage ceases to be the daughter of her parents; she becomes the wife of her husband and daughter-in-law of the bridal home. She has to forget her past life and adjust to the new surroundings. Rejection of femininity also does not seem to be a factor of major importance in the present day socio-cultural fibre of Indian society. Interfering relations, though cause a rift in the lute, do not pose any formidable difficulty. Incapacity for procreation—especially of a son, and it is more for religious reasons—tends to create a feeling of disharmony.

It is said that marital relations must achieve satisfactory sex relationship within its physiological as well as psychological aspects and that sexual maladjustment is very frequently a source of considerable marital friction.¹¹ Such a contention is supported by the findings of Dr Kinsey's Report that, Sexual maladjustments contribute in perhaps three-quarters of the upper level marriages that end in separation or divorce.¹² However, such is not the case of India, where the socio-cultural differences provide a strong under-current for the marital disharmony, and instances are not wanting in this respect. To a married Indian girl domination by husband and conflicts with mother-in-law are not altogether new. Other in-laws also may not be giving her proper treatment.

The most important single reason that can possibly strike the otherwise smooth marital harmony, however, is the suspicion regarding the character of the partner, especially of wife. Indian culture holds wife's fidelity as something sacred, something ideal, where a feeling of infidelity on the part of wife can explode the entire citadel of marital relations. Adultrous tendencies shake the confidence in the character of the spouse leading, at times, to disastrous consequences, viz., run away, separation, divorce or even suicide.

It is undoubtedly true that adjustment is the key to

marital happiness, and hence all efforts should be made towards its achievement. It is all the more necessary where there are sex prejudices and inhibitions, sexual taboos and ignorance. Sexual tolerance in its more socialized form serves a good corrective.¹⁶ Though over-indulgence, co-wife, second marriage, immoral connections create conditions of marital discord, the female tolerance, even in such case, is something very exemplary in India. Mutual understanding between partners when they are confronted by disappointments and frustrations, because of the unbridged gap between their individual aspirations and the stark social realities, always help in smoothening out the situation. It can also save the situation when temperamental incompatibilities and strong personal factors tend to cause a serious harm to the secured relationship. It is true that in any free society it is difficult to have a community of ideas, interests and tastes; but that it should not be a bar to achieve a successful union. What is essential, as is already pointed out, is the sense of adjustment.¹⁷ To resist change and fail to adjust, therefore, is to lose everything that is worth-keeping in a human relationship, and it may be well remembered that the Golden Rule of marital happiness is—*ADJUST—UNDERSTAND—COMPROMISE.*

Case 6

Marital Discord

This is the case of marital discord resulting from premarital relations with a female other than the marriage partner.

Mr S. a good looking and promising young man of 25 was confronted with a typical problem of strained marital relations. The fact was that before he was married to his present wife he had indulged in a love-affair with a neighbour's daughter. Though born in a low caste the girl was pretty smart and attractive and both of them had taken solemn oath to marry each other.

However, life's laws are its own. Under the pressure from father, Mr S. was married to a different girl, his present

wife, who generally clinged to the old Hindu outlook. Within a month after marriage Mrs S. came to know of her husband's pre-marital affair. Somewhat hurt in her feelings she went to her parental home and informed the father of the story, and her father, annoyed by the unexpected conduct of the son-in-law, refused to send her to the bridal home.

The aftermath of marriage thus created more complications in the situation. The social and economic status of Mr S.'s family had suffered a serious setback. His father was hard-hit in the share market, the cousins had quarrelled among themselves and a big sum had to be paid to the father of the "affair-girl" for putting a stop to their illegitimate relations. All this meant heavy financial loss to the family and consequently they had to shift from their commodious bungalow to a two-room flat.

It so happened that the father-in-law of Mr S. was an old family acquaintance of the caseworker. When he approached him, he found him perturbed. After taking him into careful confidence, he impressed upon him that, "Youth is sometimes unbridled and somewhat irresponsible and one might fall a victim to unguarded emotion. As such, Mr S. might have played a youthful prank before marriage", said the caseworker "but if he went astray henceforth you blame him and object his behaviour. The mistake was already committed and the improvement lay in dropping down the curtain on the past and not in exposing the young man to the social ridicule; for then it would only complicate and worsen the newly woven marital relations and make both the young spouses unhappy in their future life. Besides, Mrs S. should not deny her rightful company to her husband. It was upto her to pardon the husband and change him into a faithful partner of life".

In this way the father-in-law was persuaded to remove the wrong notions about life and correct the situation before it was too late. Moreover, neither could Mr S. withstand the pangs of separation, nor could Mrs S. suppress her inner urge to meet the husband. Many of her doubts were washed out when he solemnly promised that he would never be infidel to her in future. Ultimately, the caseworker succeeded in persuading them towards a better "outlook" on life.

This much treatment of the case was not enough. The "affair-girl" was also approached in this respect. When she was requested to desist from any further continuance of her relations with Mr S. she detested him scornfully for being unworthy of her love. Nevertheless, she assured them that she would not wreck the life of Mrs S. because she could well-understand what it meant to a woman.

Thus, things ended well; Mr S. brought his wife home on the auspicious day of *Datta-Jayanti* and the couple seemed to be happy and contented.

* * *

Case 7

Marital Relations

The case below depicts the influence of Socio-Cultural factors on the man's marital relations and on the process of casework diagnosis as well as treatment.

Mr L. a Hindu *Mahar*, was a young man of 27 years. At the age of twenty he came to Bombay and after some months of hazardous life he settled himself in the city. At that time, his parents were worried about his marriage because his younger brother got married much against their will. Mr L. also was involved in a love-affair with (formerly) Miss S. a young girl from the neighbouring chawl. When his parents smelt the rat they hurriedly called him home by telegram and married him to a village girl of their choice.

With mixed feelings Mr L. returned to Bombay. His relation with Miss S. continued as before. Miss S. was later on married under the pressure from her parents; but as soon as her husband learned of her affair with Mr L. he discarded her and sent to her father's house. The relations between the two families were very much strained. All the same Mrs S. wanted at any cost to cohabit with Mr L.

Vexed by rigid social customs she received very coarse treatment from her parents. At times, they gave her a good beating. However, she stuck to Mr. L. against all these odds and continued to keep extra-marital relations with him. Mr L. too, after his marriage and being blessed with a son in his family, did not break his relations with Mrs S. Instead,

he tried to help her financially from his meagre income.

Thus, the problem was how both of them would be happy personally as well as socially. Being devotionally attached towards Mrs S., Mr L. could not sever his relations with her, nor could Mrs S. abandon his company for any price. The caseworker discussed with Mrs S. by way of clarification all possible implications of the divorce with her husband and cohabitation with Mr L. and she had made up her mind to stay with Mr L. as the *Avaruddhā Stree*.

It had also to be seen whether the acceptance of Mrs S. as *Avaruddhā Stree* would not disturb Mr L.'s relations with his wife and parents, as well as Mrs S.'s relations with her parents. It may be remembered that since the client should be accepted as he is and that the solution cannot be imposed on him, the best available course, in the prevailing circumstances, was that Mrs S. obtained a divorce from her husband and Mrs L. accepted her in the family as the *Avaruddhā Stree*.

In this way the situation was met squarely. Mr L. was happy to have his beloved's company. She too was happy—after taking the divorce—to secure the life-long affection of Mr L. even as *Avaruddhā Stree*, who enjoys sufficiently high status under the Hindu customs. Mrs L. also was not unhappy, for she alone had the legal and social status of being Mr L.'s wife, so also she could retain his company and secure his affection by allowing an *Avaruddhā Stree* in the house. Moreover, as the parents of Mrs S. were already aware that the situation had gone much out of their control, since her affair was widely known in the neighbourhood, they could raise no formidable objection and that they adjusted to the stark reality of life. Only Mr L.'s father was distressed, but the acceptance of the resultant situation was lesser evil for him. Thus all went on well and everything ended well.

* * *

Need For Children

The desire to have children is a common human need of a married couple and when it remains unfulfilled it may result in a possible dissatisfaction in the marital relations. On the other hand, the mutual attachment between husband and wife becomes stronger when a child is born. They may

hate each other; they may hurt each other. With the child, however, something stronger than their whims, something more enduring than their quarrels and hatred grows between them. In her child, a woman seeks the realization of her yearnings from the childhood. Through motherhood she gets an opportunity to enjoy a sense of immortality. To her, it is not a mere biological event, but, as Helene Deutsch puts it, "it can be conceived as individual manifestations of the universal human fluctuation between the two poles of creation and destruction, and as the victory of life over death"¹⁸.

One of the purposes of marriage is procreation, in that the married life is incomplete without begetting a child. Its psycho-social repercussions on the man's marital relations are of great relevance. The following case is indicative of the same principle.

Case 8

A Childless Father

Mr N. a tall and robust man, was a railway police. Being a son of a primary teacher he passed the S.S.C. Examination. His wife also was educated equally. The earnings of both were also equal.

Mr N. had a delicate problem. Eight years had passed since he got married, but he was childless. On the other hand, his brothers, who married later on, had three children each. This made him somewhat wrathful and gloomy and consequently his wife became the target of all blames and abuses and occasional beatings. At times, he gave her the threats of divorce also.

Being educated, Mrs N.'s behaviour was free and frank. A devoted wife as she was, she cried and wept as her husband called her names and threatened that he would divorce her. Afraid of its serious social consequences, she requested the caseworker to save her from the ruinous situation. The immediate step which the caseworker took in the circumstances was that he advised them both to have a physical check-up and know the cause which prevented them from enjoying

the happy home with the children of their own. Mr N. had no objection for such an examination of his wife. Accordingly, she was examined by the specialist, and after going through the prescribed course of treatment, she was found innocent and faultless.

At this juncture Mr N. was found a split personality as he guessed that his wife was purely innocent and that the fault lay probably with him. In the given socio-cultural situation his masculine pride was hurt. Tossed between emotion and reason he was maladjusted, socially. Before touching on this point, the caseworker had to impress upon him that his wife was innocent and devoted to him, and as a son of cultured parents the most proper way of treating one's wife was to respect her personality as his "better half". Through the treatment of psychological support and clarification he was softened in his temper. Very tactfully and without hurting his social ego, the caseworker posed him a question, "Have you consulted a good doctor about your own Health to know whether everything has been O.K. with you?" At this question he flushed with a light smile and finally admitted that the idea did not occur to him in the past. When he got himself checked-up, and having undergone the necessary course of treatment, the medical opinion confirmed the "fault" in him. When the caseworker gave him the psychological support and clarified that it was not his fault, but that it was natural and he was unfortunate in that respect, and which fact even his wife should not ridicule but overlook and be contented with the rest.

The effect of this kind of treatment on Mr N. was favourable. He felt humiliated for the wrongs he committed to his wife and his attitude towards her underwent a complete change. A good reason smiled on him and thereafter he treated his wife with respect, affection and love.

* * *

Birth Control and Family Planning

Malthus wrote his essay on population in which he urged that disaster would rapidly overtake the human race unless something were done to check the natural capacity of men to increase geometrically while the means of sub-

sistence could, at best, increase arithmetically. Since this appears to be more true of India, the importance of birth control and family planning need not be over-emphasized. When the population is increasing at a rapid rate of over 2 per cent per year, thus adding about 7 to 8 million people per year to the existing stock, the situation cannot be but grave. In spite of such a situation, birth control and family planning have not yet received a general assent of the Indian working class. Such a move is opposed by workers both on religious and moral grounds. A section still thinks that children are given by God and no power on earth can stop them from coming into life, and if we try to interfere with His work He would curse us. Besides, the Gandhian ideology of "moral restraint" or "moral abstinence" has large supporters in the country. No doubt that his idea of sex control is superior to the idea of birth control, but, for common men it does not admit of any easy practice. Though birth control by abstinence is ideal method of checking population, the use of contraceptives cannot be altogether forbidden. Men and women want each other as much as they want children. Thus, Dr Radhakrishnan has pointed out, "It is not right to think that a man and a woman should not take physical delight in each other for its own sake and should do so only for the sake of children"¹⁹

The social resistance that we have no right to stop the coming of a being into existence which, of course, is according to the Will of Providence has largely prevented the public support being given to the ideas of birth control as well as of family planning through the use of contraceptives. The idea is slowly attracting the attention of the educated amongst the working class. The situation calls for an all-out effort to popularize the institution of family planning, and this can be one of the most popular and important social work areas in India. However, in the absence of a regular supply of cheap, better, reliable, convenient and medically sound contraceptives it is very unlikely that the idea of birth control and planned parenthood would be very popular or successful. Government's active support is also essential for the effective implementation of such schemes. What workers think of family planning has been well-expressed in the following terms:

People think that family planning is against the will of Nature, and God might do them harm if they try to plan their family by artificial methods. Secondly, they are afraid that doctors might operate on them. And thirdly, they are ignorant of the use of these methods. The orthodox sections of the society object the use of contraceptives due to the fear that it would lead to lowering of sex morality. However, such arguments are not well-founded and indicate the lack of social conscience regarding its importance and practical utility that it helps to maintain better health in the family. It also indicates the social inability to accommodate with the changing concepts of social and moral values. A large cadre of well-trained social workers can render immense service to Indian people in this area of social work. Thus, the policy of merely paying family planning allowances does not hold much tenable ground. The most practicable way would be to spend hundred rupees on social work to enable the couple think regarding the advantage of family planning rather than spending rupees 15 or 25 as a relief or child allowance. The following case is a simple illustration of the above ideas.

Case 9

Family Planning

Mr K. came from a farmer's family. He is on the wrong side of forty and has two wives who never quarrelled, for Mr K. thinks he was always impartial to both of them. He never supported the one and despised the other. That was, perhaps, the secret of peace at home.

However, Mr K. was blessed with four daughters and one son, from his two wives. Like him they all had frail constitution and weak health and that caused a considerable drain on his meagre income, in paying the doctors' bills. When the situation was frankly discussed with him, the recourse to birth control measures was thought to be the best possible solution in the circumstances. To Mr K. it was a delicate matter. It called for boldness and courage in him to approach a family planning centre. After the treatment of clari-

fication and psychological support, Mr K. realized its importance and agreed to consult and accept the advice of an expert. A little orthodox resistance was obvious at the "home-front", but they were convinced of the fact of being blessed with five children, including the fortunate son, when many couples had no children at all. Besides, it would be taking chances with luck—to have more sons—with a strong possibility that it might add more to daughters. Ultimately, Mr K. was satisfied with one son and he finally decided to resort to the birth-control measures, and implemented the idea with the help of the caseworker. A realization had dawned on him that a big family was a liability, but a small one was an asset in life's balance sheet.

* * *

Parental Relations

In Indian society the parental relations bear the stamp of classical Indian pattern.²⁰ In moulding these relations, family and social status play a significant role. Under a joint-family system, confidence in the elderly members and enlightened or autocratic paternalism characterize the general scheme of things. Parents usually like a dutiful son and an obedient daughter irrespective of their ages or earning capacity. The children, on the other hand, expect from them good and affectionate treatment which helps them in developing rational attitudes. They need to be loved and cared for and if they are frustrated one way or the other, "the chances for the attainment of rational attitudes and socialized strivings are greatly diminished".²¹ The following is the instance of autocratic paternalism in parental relations, beset in the specific socio-cultural environment.

Case 10

Autocratic Paternalism

A devout Catholic, Mr P. was an old man in his early fifties. His life was a saga of adventures, sufferings, trials and turbulations. In his teenage he assisted his father on plantations. But the Great Depression swept away all the

gains and he was compelled to be a teacher in a Mission School. For about six years he continued in the School and after his brother's marriage, when domestic quarrels arose, he left the home in disgust. Second World War broke out by that time and Mr P. joined the army. Being robust in health he was enlisted in a regular fighting squad. In the meanwhile, he had fallen in love with a girl, married her secretly and was expecting to be the father. Before taking up his overseas assignment he met his wife and the "problem" child.

On the overseas mission, Mr P. attained the rank of a Quarter Master; but as the ill-luck would have it, almost all his colleagues died in an explosion and he was injured seriously in the chest and in the forearm. It was a Providential escape from death. When he was demobilized to Bombay he resided with his wife's uncle.

Some time passed and Mr P. became a salesman of automobile spare-parts. It was a partnership business. Here too, he had a hard luck, in that his partner, one fine morning, was found missing with a big cash with him. In the end, in 1943, he accepted a job in the railways. Thus, he was a self made man. A strong-willed and hot-headed, Mr P. was also an obedient and well-disciplined soldier. Above all, he was a staunch Catholic.

Mr P. was confronted with a typical domestic situation. His first daughter, the most loved child in the family, was an educated girl working in an office. She fell in love with a Sindhi office-mate. The romance continued without the knowledge of her parents, and one day she left for the office as usual but did not return home in the evening. Instead, the parents received a telegram running, "Got married; crave your blessings". Mr P. was all ablaze. As a staunch Roman Catholic he could never think of it. He was just stunned. The shocking incidence crushed his tender feelings for her. Confused in enraged emotion and heart-breaking agony, he was enveloped in a restless gloom. He attended his duties irregularly and spent longer hours in the church. There was a deep psychological—rather psycho-social—wound and a terrible shock to his religious devotion. To this end, to bring him to normalcy was really an uphill task.

The caseworker became a patient listener and good companion. Along the sea-shore they took long walks through sands as Mr P. gave vent to his feelings. When the pent-up emotions were spent off, the nervous tension eased down. Yet for a long time, his hostile attitude towards his daughter remained unchanged and his wrath for the son-in-law gushed out unchecked. After a fortnight of questions and counterquestions, doubts, and queries, discussions and deliberations—the process of clarification—Mr P. came to a mood. His feelings dropped standstill and his hatred towards the couple dwindled. At last, the ceaseless efforts of the caseworker, his genuine sympathy, great tact and perseverance had borne fruits.

A proper and acceptable solution was now a near possibility. In the atmosphere of faith and confidence Mr P. expressed his desire that he would have no objection to regulate the marriage and give his consent if the boy (son-in-law) agreed to embrace Christianity or that the children born of them were baptized as Catholic. He wanted the social conformity in the situation.

At least one side of the problem was, thus, clear. The next stage was to approach the son-in-law. In the circumstances, a direct approach would be rather inappropriate and beyond all proportions. Probably, it would be "meddling" in the young man's private life.

Two possible alternatives were open for suggestion: Firstly, to make Mr P. forget what had already happened and convince him that nothing of what was legally done could be undone at that stage. But this would hardly be acceptable to him, so also, it would not be sound democratic process of casework. Secondly, to prepare the young man—son-in-law—to change his faith or allow his children to be Christians; possibly he could be persuaded without creating any further complications.

At this point, the question was who should bell the cat? Mrs P. was perhaps the best choice for this skilful operation. In the beginning she was ghastly hurt, emotionally as well as socially. But as the time went on her temper cooled down and an appeal was made to her to go and see her daughter—also the son-in-law—on invitation. The appeal

had all favourable results, for however angry and obstinate a mother might be, there nestles in her heart a soft feeling of love and affection for the children, and that it can overcome any worldly barriers and obstacles, deep-rooted convictions and unflinching loyalty towards religion. The actual meeting between the daughter and the mother was overpowered with the mixed feelings of hatred and love, joy and sorrow. When Mrs P. visited the son-in-law's house she was greeted with a warm reception by both of them, her daughter as well as the son-in-law. Her temper was calmed down. Further, when she wanted to know the inclination of her son-in-law regarding his conversion into Christianity the man was prepared for it, but at a later date as he would not displease the mother-in-law, at the same time he would not like to hurt his own mother's religious feelings. And moreover, he had absolutely no objection if their "issues" were treated Christians.

Mrs P. with few reservations and largely satisfied with their attitude, was not unhappy about the whole episode, and she returned home satisfied and contented. Since then there moved a slow flow of smooth relations between the two families. The case was treated as "closed" as it appeared that everything went the way Mr P.'s family would like to have it.

* * *

Case 11

Rehabilitation of Sister-in-law

This is a domestic problem with which a worker is confronted and the solution of which is greatly limited because of the prevailing socio-cultural circumstances of which the client is a part.

Mr D. was a fitter in the mechanical department of a textile mill. Aged about 40 and Maratha by caste he was faced with a typical domestic problem.

Mr D.'s younger brother was slain by some goondas, three years ago. Since then he has been maintaining the family including his brother's wife and a child of 5 years of age. He found his meagre income highly inadequate to

maintain the family. The young lady was a traditionally Hindu widow. She did all household work just to see that she was not a burden on the family.

In the given socio-economic circumstances, five possible solutions could be suggested: living with parents, remarriage, factory work, home work, joining welfare centre or other women's association which would provide her some suitable work. Being a traditional Hindu widow the first two solutions—living with parents and remarriage—would not be acceptable to her. The rigid social customs also did not admit of such outlook. Unwilling to go to her parental home she clinged to the ideal that after marriage the Hindu lady—the Arya Stree—ceases to be the daughter of her parents; she enters into a new family, new house and a new life. Thereafter she remains the wife of her husband till the end of her life. She upheld the thought of monogamous marriage and wanted to be loyal and devoted to her husband even after his death. This Hindu ideal prevented her from remarriage. The family and social traditions did not approve of the provision of factory-work for her. As for the homework, the opportunities under the existing agency set-up were limited. A welfare agency or the women's association suitable to her socio-cultural background would provide a proper outlet for her suppressed emotions and unfulfilled desires.

The handling of such problems is a very difficult and delicate task, especially when young and male caseworkers take up such assignments. Sometimes, entangled with socio-cultural sentiments the issue is further complicated. Under such limitations the casework could not proceed towards successful solution.

* * *

Welfare Agencies

A Welfare Centre provides a place and atmosphere where the worker, after a tiresome day's work, can find relaxation and recreation and forget his worries. For a disturbed mind it is a useful diversion. Young workers who feel the need for recognition may, through the process of socialization, learn to respect others as well as recognize the worth in the individual human being. If vested with the responsibility of

certain activities, one can also feel the sense of importance individually and socially. The Centre also provides ample scope for the improvement in the individual's life and develop amongst the group a sense of dignity as better citizens. Above all, it provides opportunities for group contacts, sincere participation in the group activities and co-operative effort and teamwork. A worker has expressed his opinion about the Labour Welfare Centre of Maharashtra Labour Welfare Board in the following words :

Case 12

A Welfare Centre

"I visited the Centre daily and tried to occupy myself in the activities. I took a leading part in starting a cricket team. Later on, I thought of taking my children to the Centre so that instead of quarrelling at home they would mix with other children, play and be jolly. I also asked my wife to avail of the facilities afforded to ladies. Accordingly, she visited the centre regularly after her domestic work was over. In the afternoon she read newspapers and learnt tailoring that saved us of the stitching charges for our clothes. Also, she could get the tailoring work and supplement the family's income. Besides, it was a great boon for her that she could afford to forget, to a certain extent, the worries of home, so also she learnt to adjust with my step-mother".

* * *

Case 13

CARE

This case brings out the useful services that the Co-operative Agency for Relief in Emergency is rendering to the world society.

Mr M. approached the caseworker for a loan of *five* rupees for purchasing milk and sugar for his six-month old child. The caseworker helped him.

Mr M. was a good friend of the caseworker. He was

intelligent as well as a good sportsman. During his father's old age he had to bid goodbye to education and earn his livelihood. But he could not face life boldly and cautiously and fell victim to vices like drinking, gambling, betting on cotton figures and backing horses, and above all, playing cards on stakes. Though he earned a good amount he spent it so lavishly and, probably, irresponsibly that there was no money left for him to purchase milk for his little child.

The caseworker knew an Officer of Bombay Social Workers' Association. Through him he wanted to help Mr M. in the solution of his problem. Through his good offices the caseworker arranged to supply Mr M. free milk for his child and vegetable oil for the domestic use with a thorough understanding that these commodities would not be disposed of in the market or exchanged for anything else.

In the meantime, when Mr M. went to return the money to the caseworker, he had hung his face thinking that the caseworker had come to know of his weaknesses and vices, and when the caseworker advised him to keep away from these vices Mr M. in the confused state of mind and with a feeling of his "weakego" being hurt, replied sharply, "It is none of your business". But when the caseworker retorted, "Then why did you approach me for money?". Mr M. was completely broken and tears rolled in his eyes. He was caught in a bad company, and perhaps he could not get rid of it.

The caseworker had a long chat with Mr M. and when the emotions had ebbed away he told him, "Put faith in God and act sincerely, then there is no need to fear anybody". Mr M. took the advise seriously and said, "I will try". Perhaps, he was determined to improve himself.

A couple of months' later when the caseworker went to his house he found that a complete change had occurred in the neatness and atmosphere. A number of baby-food tins were found on the shelf. The utensils were also arranged in an orderly way. The atmosphere was filled with harmony and joy. His timely advice and Mr M.'s strong determination to follow the right path had paved the way to happy life.

* * *

Rehabilitation of the Tuberculous

The unexpected appearance of tuberculosis throws

young workers—men and women—off the adjustment centre. The emotional conflicts which arise in the established family relations create very unhappy situations. Separation, disruption or dissolution of the cherished relations may add to the already broken cord of happiness. The socio-economic and domestic status of the family may also suffer a severe setback. Throughout the web of social relationships such as marriage, invitation to socio-religious functions, participation in the cultural activities the appearance of the tuberculous, if known, is largely disliked. It is in this background that the caseworker has to think of rehabilitation of the tuberculous.²²

The entire range of treatment of the tuberculous includes sanatorium treatment, occupational therapy, ergo therapy treatment at Rehabilitation Centre, after care etc. It is usually directed towards the removal or mitigation of emotional and socio-cultural conflicts which arise from the T.B. The sanatorium treatment generally includes good food, ample fresh air, definite educational course, occupational programme etc. within the physical and intellectual reach of the T. B. patients. Occupational therapy is the art of healing and as such includes any activity mental or physical, definitely prescribed and guided for the purpose of assisting and hastening recovery from disease and injury.²³ On the other hand, ergo-therapy aims at providing the patient physical and mental work such as making one's own dress, knitting socks, carpet weaving, basket making and so on.

Rehabilitation programme as defined by the National Council of Rehabilitation of U.S.A., is the restoration of the handicapped to the fullest physical, mental, social, vocational and economic usefulness of which they are capable.²⁴ At the rehabilitation centre there should be provision for recreation, hobbies, play, occupational outlay, and the range of treatment must include medical, psychological and social treatment. The programme is generally directed towards the removal or mitigation of psycho-social strains which occur in the relationships and thus help to restore the equilibrium. The underlying idea is to promote welfare, social and psychological. Thus the mental welfare of the tuberculous as Pat-tison remarks, "is advanced by wise counsel, by provision for creative work, beautiful surroundings, healthful recreation

and hobbies, by holding up high ideals of citizenship and emphasizing the spiritual values''²⁵

The Blind

Blindness is perhaps the most limiting of all handicaps, for the loss of visual perception plays a decisive role in his frustrations and dissatisfactions. It is to be remembered that a blind person also is an individual human being having same common human needs.²⁶ He feels same joys and sorrows of life and wants equally the sexual delight in marriage, recognition of the individual, acceptance by the group, security in social life etc., and in the absence of the satisfaction of these needs he feels frustrated.

Since the maladjustments are psycho-social in nature, the treatment must also be of the similar kind. Any treatment programme for the blind, therefore, must accept that the blind too have a right to full life as a member of the society. In the words of Mr Lal Advani he is also "an integral part of the community at large and that his interests are inextricably bound up with those of the community to which he belongs".²⁷

In the helping process visual perception plays a significant role and it is generally a difficult process. The extent of distortion in the family relationship is also a matter of relative importance. Belmont points out, "The well-adjusted blind person eventually comes to realize that, although it is hard to live with blindness, every individual had his handicap. It may not be as obvious as blindness, yet it is there, and so we who are blind come to realize that every handicap had its frustrations, whether they may be apparent or not".²⁸ Following is the narrative of a blind worker residing in the Home for the Blind.

Case 14

Home for the Blind

The rains were pattering outside on the road and the street-light was beaming through the glittering rain drops. Inside the wall of the Blind Home, near the threshold sat Mr T. a young lad of 22 years, to whom the beautiful world

was lost into the darkness after a sightless struggle which continued for long. He spoke with an air of afterstorm calm. Stretching his hands towards the rains outside he would tell the story of the lightning which stole eye sight from him. That ill-fated day had put a seal to his normal life and then all was **dark ever since that day.**

Having turned blind during a period which he might have otherwise spent in boyish mirth and gay abandon, he spent the time in restless gloom and mental torture; for he could not accept the colossal fact that he had turned blind. In 1946, he was sent to Nagpur Blind School where he learnt English and Marathi through Braille and six years after, he became the inmate citizen of the present Blind Home. When he felt an orphan, the Home provided him with a cheerful atmosphere. The kind treatment would soothe him when his subdued hopes lay silent. When he became an earning worker—an honourable and independent member of the society—he regained his self-confidence. In 1953, he went to Dehradun for learning occupational therapy, *viz.*, handicrafts, cane work, carpentry, weaving etc. On his return after two years, through the good offices of Employment and Placement Committee, he found a job for himself in a textile mill.

Mr T. kept himself busy in work. It relieved him, at least partly, of emotional disturbances and enabled him to imbibe the joy of life. His job was simple: to arrange racks one above the other in an orderly manner. As a bundler, he received good pay. Good co-operation from all and a warm treatment by his colleagues always encouraged him. Only when he was referred as *blind*, a tide of turbulent current struck him hard and his mind surged with the tossed feelings. However, he had to console himself by accepting **the bitter reality of life.**

Recreation Club was Mr T.'s fond resort. Most of his leisure time was spent there and was soothed for his "lost" hopes. On matrimonial matters he reacted quickly, "Who would marry a blind?" was his question. "If a girl with sight marries me she will be robbed of her happiness, and if a blind girl marries me, I am afraid, a blind leads another blind nowhere".



The psychological relaxation, which is of great importance, cannot be underestimated, and any welfare agency for the blind must attempt to remove from their mind even the slightest feeling that they are social out-castes. They might be handicapped and disabled, still they are the same human beings having the same common needs. They feel the same joys and sorrows of life. The Home for the Blind stands for their happy future, to render services to the needy and helpless, and to bring in their life the ray of light which is unfortunately denied to them.

NOTES

- 1 Ramaswamy, Y., *Matunga Labour Camp* (unpublished), Bombay, 1959
 - p. 71.
 - 2 Cf. Haikerwal, B. S., *Economic and Social Aspects of Crime in India*, Chapters II & III. Also see Carr-Saunders, *Young Offenders*, 1944.
 - 3 MacIver, R. M., *Social Causation*, *Op. cit.*, p. 280.
 - 4 Lewis, Gillin J., *Criminology and Penology*, pp. 4-5.
 - 5 Cf. Hall, G. M., *Prostitution in the Modern World*, 1936. See also Jayakar, R. B. K., *Prostitution and Immoral Traffic in India*, 1955.
 - 6 Cf. Radhakrishnan, S., *Religion and Society* (2nd Ed.), 1956, p. 188.
 - 7 Stone, Hannah and Stone, Abraham, *A Marriage Manual*, 1952, p. 273.
 - 8 Radhakrishnan, S., *Religion and Society*, *Op. cit.*, p. 156.
 - 9 *Ibid.*, p. 184.
 - 10 See Hate, C. A., *Position of Hindu Woman* (doctoral dissertation), Bombay University, 1946.
 - 11 Cf. Kapadia, K. M., *Marriage and Family in India*, 1958, p. 169.
 - 12 Hollis, Florence, *Women in Marital Conflict*, 1949. See also Flesch Regine, *The Problem of Diagnosis in Marital Discord in J. S. C. W.*, November, 1949, pp. 355-62.
 - 13 Stones have emphasized the economic factors (fitness) since it is regarded as one of the most important social standards of fitness for marriage. See *A Marriage Manual*, *Op. cit.*, p. 17.
 - 14 See also Green Sidney L., *Psychoanalytic Contributions to Casework Treatment in Marital Problems*, in *J. S. C. W.*, Dec. 1954, pp. 419-23.
 - 15 Kinsey Alfred C. and Associates, *Sexual Behaviour in Human Male*, p. 544. See also their work, *Sexual Behaviour in Human Female*, 1953.
 - 16 Dr Ghurye, the eminent Indian Sociologist, has reviewed the whole situation in his highly critical dissertation *Sexual Behaviour of the American Female*, the Indian woman, unlike the American female, still looks upon marriage as the most accepted form of institution-providing for legitimate and abundant occasion for sex satisfaction.
 - 17 Cf. Berkotwitz, S. J., 'An Approach to the Treatment of Marital Discord in *The Family*, November, 1948, pp. 355-61.
 - 18 *The Psychology of Women*, Vol. II, 1945, p. 1.
- A mention may be made here to the unmarried mother. In her case the psychological factors are important, but the socio-cultural factors are still more important. Basically, she is not different from other human beings. She might be led into such a situation due to uncontrolled sexual indulgence, hateful protest against mother, separation from father, economic insecurity etc. As such, she

might suffer a sense of shame, expectations of condemnation, loneliness, panic, lack of status and, above all, the lack of a husband with whom she can share the responsibility. Also see Black, Babette, *The Unmarried Mother—Is she Different?* *P. N. C. S. W.*, 1945, pp. 274-75.

19 *Religion and Society*, *Op. cit.*, p. 189.

20 Cf. Narayan, Dharendra, *Hindu Character*, 1957.

21 Towle, Charlotte. *Common Human Needs*, 1945, p. 40.

22 Cf. Banerjee, G. R., T. B. Social Workers -Their Functions and Training, in *Indian Journal of Social Work*, Sept. 1952, pp. 113-119. Also, Some Medico-Social Aspects of Tuberculosis Control, in *Indian Journal of Social Work*, Sept. 1954, pp. 93-99.

23 The examples of occupational therapy are found in the operating of the tailoring machine with artificial limb in the strengthening of the muscles by attaching a saw to the arm when a person has lost a hand below the elbow etc.

24 Quoted by Pattison, H. A., *Rehabilitation of the Tuberculous*, 1949, p. 6.

25 Pattison, H. A., *Op. cit.*, p. 111.

26 Plants, Stella, E., Blind People are Individuals, in *The Family*, March, 1943, pp. 8-16.

27 Cf. The Deaf and the Blind in India, in *Social Welfare in India*, Planning Commission, Delhi, 1955, p. 269.

28 Belmont, Leontine P., Case Work Techniques in Work with the Blind, in *The Family*, March 1942, p. 13.

CHAPTER VI

FACTORY SETTING—CASES

Early Background

IN INDIA, the traditional life of village still rolls on as it did generations ago, and it was only yesterday that man began to live in the new environment created by Industrial Evolution. The bulk of industrial labour force has been rather migratory in nature. As agriculture is not a paying proposition the worker thinks that industrial employment would meet the situation. Being probably the holder of a small piece of land which cannot maintain adequately a usually big-family he is compelled to find out some supplementary means of livelihood in the industrial town. If he had a small business which he could not run profitably in the post-war period he rushed to the city to make the fortune, if possible. Having lost the parental shelter at a very young age, when he would have mostly spent his days in playing games and flying kites, he had to shoulder a heavy responsibility; and the earnest hope of making a living brought him to the city. Thus, amidst the grinding poverty he clinged all along to the flimsy hope that industrial work would improve his future prospects. Further, lure of city-life is no small attraction for the young and careless mind, which, in idle curiosity, paints all rosy pictures of prospective living. Sometimes, half-starved and ill-treated at home he is disgusted with the family and in a fit of "escapism" he runs down to the city. At times, it is conventional that after reaching a particular age the man must proceed to the city for a job, and this adds to his status since his fellow-villagers admire him as the *city dweller*.

Nature of Job

As a young man when he comes to the city, humming

with industrial and commercial activity, it falls to his first lot to wander from place to place and change jobs one after another until he settles in some permanent work. In the meantime, he may be engaged as a coolie at the railway station or in the business market; he may wash utensils in a hotel or restaurant or join a laundry work. If he has a little capital he might indulge in the occupation of shoe-shine on the crowded foot-paths or under the sheltered corridors of big business houses. Whatever little income he can earn from such work is generally very inadequate to make both ends meet. Even the industrial employment does not enable him to eke out more than a meagre living. And this keeps him busy in searching some kind of a supplementary job or a secondary occupation. Thus, tailoring work sometimes interests him. Carpentry, repairs, and other sundry jobs might fetch him a little more money. Selling ground-nuts, chana, eatables, fruits or vegetables leave him a small margin of profit. Flowers, *Malas*, garlands etc. easily attract the "fair" customers. Over and above, distribution of newspapers and home delivery of milk bottles from Milk-centres would certainly enable him to adjust within his otherwise deficit budget.

Education

The general picture of Indian working class reveals that the literacy standards in many parts of the country are very low. Commonly, he is uneducated or a little educated man who has left school after struggling through a few vernacular standards. The reasons for this are not difficult to seek. The unfortunate ignorance of the value of education has been much in prevalence amongst them. Lack of proper and adequate educational facilities is a great hindrance in the process of educational commitment. Poor financial resources do not warrant him the pursuit of education even at the elementary level. Besides, in a careless childhood when boyish mirth and gay abandon cluster him, school is a pretty dull and tame affair to his young exuberant mind. However, when he is surrounded by the new and unknown rhythm of industrial work and life he becomes aware of his unfortunate past. He is probably enlightened then, and attempts to take

care of his children and their future. Nevertheless, he is yet innocent of the healthy influences of liberal education on women folk and says, "What would these women do after receiving higher education? It is better that they are well-versed in domestic duties".

Decasualization

Before the introduction of Decasualization Scheme for the cotton textile industry of Bombay in 1950, there existed no scientific method of recruitment in the mills. The workers were recruited in the mills either through contractors, mukadams and jobbers or that they were taken-up at the mill-gate whenever their services were required. The system had its draw-backs. Certain malpractices like bribery, corruption, favouritism were rampant, and for putting an end to the system the erstwhile Government of Bombay sponsored decasualization scheme in Bombay, Ahmedabad and Sholapur in voluntary agreement with the employers and employees. The principle objectives of the Scheme were : to regulate recruitment of labour with a view to avoiding waste of manpower; to increase efficiency and production by reducing labour turnover; to reduce the waiting period of unemployed textile workers; to eliminate bribery, corruption and favouritism in the recruitment of textile workers; and to encourage the systematic training of textile workers with a view to ensuring a steady supply of efficient workers.

The Scheme has been in operation over last fifteen years or so. It has, however, to overcome many difficulties and short-comings which are inherent in the voluntary agreement. Though it has been claimed that the scheme has been effective to a "great extent" and has achieved a "reasonable degree of success", more improvement is still possible. The direct recruitment is still prevalent to a certain extent, say about 20 per cent. In the absence of extensive research on the subject, it is difficult to hazard a guess regarding the success or failure of the Scheme.

A visit to the local decasualization centre in the late morning hours catches the spectator's eye, when he usually finds long winding Queues waiting for registration or hopefully awaiting from the man across the table the happy news of

submission. The worker generally entertains a feeling that the "waiting period" for getting a job is "a little too long". When he attends the centre every day in the hope that he would be submitted to some mill on that day, and when his anxious expectations prove incorrect or false, he is dejected and feels, "I am tired of visiting the centre again and again only to be told that there is no vacancy". And if his patience is sufficiently tried he is mentally irritated and says, "What is the use of registering the people, filling the books (cards) and wasting stationery when they cannot offer us even temporary employment?"

The above circumstances provide great scope for social caseworkers to bring home the realities of the situation through the process of clarification and psychological support. The role of Labour/Welfare/Personnel Officers in liaison with the decasualization office (as collateral agency) should be of crucial significance in helping the unemployed to face the situation boldly and confidently. It can provide him the much-needed counselling. Following is one of the many cases requiring such help and guidance from social caseworkers in the industrial setting of India.

Case 15

Employment through Decasualization Centre

Mr D. was found sitting on the steps of the decasualization office gazing vacantly over the playground. As he was tossed between one employer and the other, he often misunderstood the decasualization scheme. His mind was prejudiced. Sometimes, when he was sent by the decasualization office to the mills he was told that there was no vacancy, or that he was found "unsuitable". As such he thought that by direct approach to the jobber he would have obtained the job; however, that way was blocked for him by the decasualization system.

On that day he was submitted to Mills W. but as usual he was much distressed; he was thinking whether he would at all go to the Mills W. and present himself for work. Fortunately the caseworker was the apprentice labour officer

in the same Mills where Mr D. was submitted. The caseworker, however, did not reveal his identity and advised him to go to the Mills at 7 a.m. next day and meet the Labour Officer, and that the caseworker would contact and "speak" to him about his job.

Mr D. followed the caseworker's advice and got the job which he needed most.

* * *

Trade Unionism

The Indian working class, in general, is not much trade union conscious except at temporary intervals and comparatively for a limited purpose. It is yet to be realized that Trade Union is the bedrock of workers' protection.

Normally a worker joins trade union due to various reasons. It may be because his fellow-worker has joined it, or because his friend is the representative of it. He may be attracted towards it if it suits his political purpose, adds to his pay-packet or secures him bonus and promises him better working conditions at the workplace. He may also think that it helps him solve his difficulties, gives him an opportunity to work with eminent personalities and leaders or that he fondles the ambition to rise up the ladder himself. Even then, the overwhelming majority of workers have found comparatively less commitment to labour movement in the country.

To attract workers and create, in general, the trade-union consciousness the unions must serve as the vanguard of their rights, guardians of their interests and representatives of their opinions. They should not exist merely as the philosophical societies, but that they should work like business organizations dealing with worker's needs, feelings and aspirations so as to command their confidence and enlist their full-hearted support. Otherwise, the workers get an impression that "these unions are simply subscription collecting agencies".

From workers' viewpoint, a trade unionist needs an ingenious knack of convincing and driving home his points to his fellow workers. As an employee of the union organization he must serve the members' interests. Lack of genuine sympathy for their grievances, want of confidence in them, an attitude of indifference and, at times, recklessness, an

unfortunate tendency to take hasty decisions and, over and above, inordinate delays in resolving industrial disputes cut at the very root of sound and healthy trade union movement.

Labour-Management Relations

It is commonplace observation in India that workers generally entertain a feeling of grudge against management. On the other hand, management too, are normally less considerate towards the working class. The human side of enterprise is largely absent or perhaps its importance in keeping the wheels of industry going is not fully understood and appreciated. To a disinterested observer the system of labour-management relations seems to be based on mutual suspicion and mistrust, mostly resulting from the lack of perception and ignorance of the value of "human factor" in production process. Frequently, management entertain a false sense of privilege and prestige, and lack appreciation even of the rightful stand of the workers or their union—an attitude which rarely helps promote peaceful industrial relations.

In the present circumstances it may not be wrong to suggest that the responsibility for promoting and maintaining better human and labour relations rests primarily on management. Endowed with economic privilege and better education and training, their attitude should be that of being helpful to the workers in their adjustment to the job, the work environment and to the factory as a social system. They have also to realize that without workers' co-operation the industrial edifice would fall flat like the house of cards. Thus, they must accept trade-union as the legitimate organization of workers and work with their co-operation in the joint venture of building-up a system of happy, constructive and peaceful labour and industrial relations.

It is a common human phenomenon under the factory system that a worker, unless he is settled in a "suitable" job, does not derive job-satisfaction. He wants that the job should be "agreeable" to his temperament, aptitude and interest. Otherwise, he complains that it is not a proper job, that his "creative" energy does not find a satisfactory outlet or that the job is too "dry and drab". Following two cases would be illustrative of this point.

*Case 16**Lack of job satisfaction*

Mr N. hails from Andhra Pradesh. Having nourished ambition to be a pilot in the Air Force, and which he could not fulfil as he was declared medically unfit, he harboured upon the "technical trade" in the Air Force for over ten years.

Mr N. applied for the post of mechanic in the Air Service section of the airways company. However, he was offered a clerical post in the Power Plant Overhaul Division. Being a *technical* man he was dissatisfied with the *clerical* post which offered him neither delight nor satisfaction. He entertained a feeling that "a man used to work with tools, screw driver and wrenches on an aircraft was compelled to sit at the desk and handle paper and pencil".

After discussing the problem it was thought proper to approach the Personnel Officer in the matter. On enquiry it was found that there was no vacancy of the *mechanic* in the Air Craft Division. However, the Personnel Officer assured to give Mr N. his due preference when a suitable vacancy occurred in the Air Craft Division. Mr N. felt a sigh of relief and decided to adjust to the "dry and drab" job for the time being.

* * *

*Case 17**A Lighter Job*

Mrs P. a self-confident middle aged widow, had to shoulder the burden of maintaining two children, and she did it well and independently. After her husband's demise, her brother invited her to stay with him. But she politely declined the same, not being sure of the "smooth going" with his wife (the sister-in-law). Being physically weak she felt her work heavy and strenuous. However, she suffered the strain without grudge and that resulted in further weakness. In the circumstances, she requested the foreman for a lighter job to which he turned a deaf ear. Mrs P. entertained a feeling that the younger ladies were given a favoured treatment.

Being disquieted by the foreman's treatment, one day, she actually engaged herself in doing a lighter job *viz.*, fixing of rubber rings into Codd's bottles. When the foreman saw it he prevented her and asked her to be on her original job. But, as she insisted on doing the lighter work the foreman referred the matter to the Works Manager and she was served with a warning notice for disobeying the lawful orders of the superior.

The situation was discussed between her and the caseworker. As Mrs P. was a union-member it was thought proper to approach the secretary of the Union, and it was done. The secretary, on his part, met the Works Manager and discussed the situation with him pleading her case for favourable and sympathetic consideration. Mrs P. was given a patient hearing and the Works Manager was favourably impressed. After hearing and consulting the foreman he enquired of him whether any lighter job could be given to Mrs P. The foreman quickly grasped the situation and offered readily the job of fixing the rubber rings to Codd's bottles.

Mrs P. was grateful to the caseworker, to the Union-Secretary as well as to the Works Manager. Her problem was solved and in the changed job and situation she felt happy and contented.

* * *

It is not always that the management is willing to make adjustments and provide a lighter job even in the genuine cases of the injured workers. It is, at times, the reflection of their casual regard for human relations in industry. To caseworkers, however, they provide challenging situations.

While dealing with the human relations problems, sometimes, formal procedures within the organization appear to be helpful. However, they do not provide a more lasting solution to the situation. Following case is an illustration to the point.

Case 18

Human Relations at Workplace

Mrs M. a middle-aged woman of 38, was a winder in a

textile mill. Her complaint was that the yarn supplied to her was insufficient in quantity as well as defective; that the Naikin-in-charge was partial in distributing bobbins, and she felt that, being Christian, she was disfavoured. Moreover, she was afraid to bring this fact to the notice of the departmental head.

The caseworker helped her in this respect. On investigation it was confirmed that the contention of Mrs M. was correct and that she was supplied with the less and defective yarn, perhaps for the reason that the Naikin-in-charge was not on good terms with her for the previous two months, since they had picked up a quarrel over some insignificant matter. The facts were brought to the notice of the winding master who promised to look into the matter and do the needful.

As promised, the winding master supervised the distribution of bobbins and Mrs M. was happy for she received thereafter a full quota of yarn of proper quality.

(However, the above solution is more formal than real, and the better way would have been, in addition to the above, to bring about mutual understanding between Mrs M. and the Naikin-in-charge).

* * *

Case 19

Strained Relations with Supervisor

Mr M. was working in a woollen mill for over three years. Once when his jobber assigned him some work he refused it thinking that it was not *his* work. On another occasion when the supervisor had asked him to clean the machinery on which he was working, he declined to comply with the same; for he felt that the job was *inferior* to his status and hence its performance below his dignity. Consequently he was charge-sheeted and was suspended for a day. He was charge-sheeted once more, for allowing the accumulation of waste in the machinery and thus causing damage to production.

When the caseworker interviewed Mr M. he could not support his explanation with cogent reasons. Instead, he felt humiliated and began to entertain a feeling that he was

harassed by the jobber and the supervisor. Probably, "fed-up" with this type of treatment he tendered his resignation on a pay-day during the following week.

However, the caseworker studied the situation and discussed the matters very frankly with him. An acceptable solution was within the reach of the parties. It was suggested that Mr M. might be transferred to *some other* department where he would not feel *wronged*. The management was agreeable to the solution (his resignation was not accepted) and two days later, with the consent of the engineer under whom Mr M. had worked earlier as an apprentice, his transfer was effected to that department. In the changed job Mr M. worked under his previous boss and felt better, and in a few weeks' time his attitude towards the work, the jobber as well as the supervisor found a considerable improvement.

* * *

Case 2)

Ex-gratia Leave

Mr W. the employee of an airways company, was once found in a gloomy mood. His right arm was swollen. When enquired, he stated that while he was in active service in the Army during World War II, he received a bullet-injury on his right arm. He was treated in the military hospital but could not recover for a long time. Therefore, he was demobilized and sent back to India. Being admitted in the K.E.M. hospital, Bombay, he remained there till he felt that he was all right. After he joined the present company the old trouble peeped its ugly head once again. He received treatment under Employees' State Insurance Scheme. However, the doctor confirmed that they were the after-effects of the "old shell injury".

The stage had reached when Mr W. had exhausted all the leave he could afford to avail of, and still he was not in a position to resume his duty. The caseworker had to be a little active in finding out a suitable solution. He discussed this problem with the Labour Welfare Officer, but the latter pleaded his helplessness. It appeared that "the only way open to him was to resign".

But it was an impossible step, for Mr W. was a family-man. Without being dejected the caseworker approached the Company's Personnel Officer next day, put up a strong plea on the client's behalf and suggested that the management could help Mr W. if they so desired, that Corporation could set an example as an "enlightened" employer by granting him *ex-gratia* leave under the rules of the Corporation. The idea was well-appreciated and the Personnel Officer promised the caseworker to do his best to help Mr W. When these developments were conveyed to Mr W. he felt somewhat relieved. After a week or so, he was granted the special sick leave for a month and was assured that the management would try to give him lighter work after he resumed his duty.

Mr W. felt happy and contented.

* * *

Case 21

Proper Grade of Pay

Mr V. joined a textile mill in 1945 as a label boy. Later he was promoted as a master boy. In 1954 he was transferred to the canteen for counting coupons and assisting the supervisor in sundry jobs in order to check the malpractices of vendors.

Mr V. had a long-standing grievance that he was not placed in the Junior Clerk's grade. When he approached the management he received a negative reply that his primary work was of "counting coupons" and not that of a "clerk".

On investigation by the caseworker it was found that in addition to his counting coupons, Mr V. used to handle vendor's Account Book, making entries, showing issue of items and realization of coupons. His companion clerk did the same work as usual, and thus Mr V. felt justified in asking for his placement in the Junior Clerk's Grade. Besides, he was honest and sincere and had a clean record. The management postponed his claim by informing him that his case would be considered when meals system would be introduced in the canteen. Such a vague promise by the management did not satisfy him. He was frustrated and started losing interest in the job. He lodged a complaint with the representative union. As the case stood legally, he was most likely to win

and would get the salary in the Junior Clerk's Grade with retrospective effect. The caseworker placed all these facts and possibilities with probable legal effects before the Labour Officer and then to the manager.

Since the proposal of placing Mr V. in the Junior Clerk's category (without retrospective effect) was more favourable to the management, a categorical assurance was given to him that the management would agree to his demand if he withdrew the complaint from the Union.

Mr. V. felt happy since he enjoyed the benefits of higher Grade and expressed his gratitude to the caseworker for giving him timely counselling.

* * *

Promotion

One of the most knotty problems of personnel administration is promotion. The classical criterion of "seniority" superseding "merit" (knowledge, skill etc.) still weighs supreme in the minds of Indian workers. The problem becomes more complicated when reliable tests for rating efficiency and "merit" are largely absent in industry. Further, the combination of these two principles becomes still more difficult in the situations where only one principle is not admitted as scientific or valid.

Generally, there exists a visible tendency among workers to search for a short-cut to promotion. Offering *Pan* (beetle leaves), *Bidi*, or sweets, or sharing of lunch etc. seem to him the trodden path. Doing private or personal work of the boss in the office, and sometimes, at home, viz., marketing, washing clothes and utensils, doing some sundry jobs or looking after the children etc. becomes an "easy approach" to promotion. Sometimes, the recourse to such methods becomes indispensable when management override the worker's rightful claims for promotion on flimsy and technical grounds.

Normally, workers favour the principle of "seniority" as the best criterion for promotion and hence they are most inclined to oppose the promotion policy based on the principle of "merit-cum-seniority". It is probably because they cling to the idea that a longer period of work would necessarily lead to the acquisition of technical as well as social skills, and there

is no need to place "merit" on a preferential plane than seniority.

However, the personnel management practices, in a general way, indicate that at the lower levels of job, seniority is preferred to merit, with a progressive development of "seniority-cum-merit" principle. On the other hand, at the higher levels of job "merit" is preferred to seniority with the progressive development of "merit-cum-seniority" as the basis for promotion. Following cases throw light on some of the aspects of promotion principle.

Case 22

Promotion—Suitability for the Job

Mr R. a young technical assistant, was working in the production section (Machine Shop) of an Engineering concern. He was frustrated because he was not promoted to the post of supervisor. He thought that his supervisor, Mr S. who was his co-worker two years before, tried to put him down and gave him unfair treatment. As such, he perhaps felt uneasy to respect Mr S. as his superior officer.

Partly arising out of frustration, Mr R. had a feeling that he was unnecessarily harassed. The caseworker, at this stage, clarified the situation and explained him certain realities of life; that every good workman may not hope to become a supervisor, for a supervisor has not only to possess the technical skills of the job one is doing, but that he must have acquired, in addition, the social skills of getting the work done *through people* as well as working *with* them. And these qualities are very crucial for the successful performance of his duties. Moreover, the caseworker, through *clarification* and *supportive* treatment persuaded him to change his attitude towards management and his supervisor, that he should do his job in the best possible way he could and keep good relations with his fellow workers as well as with the supervisor. Thus, if he could create confidence amongst the workers and the management he would surely become a supervisor one day in the near future and that his cherished desire would be fulfilled to his satisfaction. In the following few months there was a

considerable change in Mr R.'s attitude towards the management as well as towards his superiors.

* * *

The following case illustrates the importance of "merit" (in addition to a fair seniority) in the promotion policy of the establishment.

* * *

Case 23

Promotion: Seniority-cum-Merit Principle

Mr D. joined the mint on 21 April 1942 as a shroff in the anvilling department. He had put in over 17 years of good and efficient service. As a member of the Union (one of the two Unions functioning in the mint) he was once elected as its Vice-President and in which capacity he had settled a large number of disputes amicably. Besides, as an active worker of the Works Committee of the mint he commanded good respect from workers.

It so happened that when an additional post of a Head Shroff was created in the mint, Mr D. applied for the vacancy. There was another applicant Mr N. who claimed seniority over Mr D. as he had joined the mint in February 1942—a couple of months earlier than when Mr D. came to the mint. Mr N. was an efficient worker with a clean and good service record. And his case was taken up by the other Union of which he was a member and which Union was also functioning in the mint.

However, Mr D. had some additional feathers in his cap. Firstly, since 1942 he had always worked as Head Shroff in the absence of the latter. Secondly, when the workshop was working on night shift, all his colleagues had refused to work in the nightshift, but he (Mr D.) had accepted the responsibilities and worked as Head Shroff. Moreover, there was an established convention in the mint that mere seniority would not be taken into account at the time of promotion. A couple of such instances could also be cited in his favour.

After discussing with Mr D. all the facts of the situation it was decided to place these matters before the Labour Officer

and convince him of the right and just choice of Mr D. for promotion. The Labour Officer was also convinced of the claim of Mr D. for promotion and his name was finally recommended for the post of Head Shroff in the mint.

* * *

There exist certain problem-situations in an organization which sometimes involve moral issues of the professional practices, especially when the human side of enterprise comes into conflict with the established ethical principle of a professional code of conduct. Such a situation can hardly admit of any morally sound solution and raise the equilibrium to the higher plane without causing some kind of a jerk or jolt to the established conscience and way of thinking. The following is just an illustration to the point.

Case 24

Gratuity and Compensation after Discharge

Mr T. was an old employee of a textile mill. Being old, he had developed weak sight and hence he wanted to resign, provided he obtained full gratuity, double Provident Fund and other benefits. He was, therefore, advised to consult his panel doctor and obtain from him a requisite certificate for discharge to the effect that he was "totally incapable to work any further". On the medical check-up by the company's doctor he was certified that "he was not fit for any heavy or strenuous work". On this basis the panel doctor certified that, "owing to his old age, Mr T. cannot perform work which is heavy or requires skill or strain".

Such certificate would not obviously be sufficient for Mr T. to obtain a discharge. The caseworker felt sympathy for him and accompanied him to the panel doctor. He explained to him Mr T.'s conditions and requested him whether he could declare him as "totally incapable to work any further" so as to help him get gratuity, Provident Fund and other benefits. In the beginning, the doctor hesitated a little, but after persuasion he agreed (though reluctantly) to do the needful for Mr T.

Unmindful of the ethical foundation of medical profession and moral issues involved in his problem, Mr T. appeared to be happy and contented.

* * *

Over-stay

Over-stay of leave, especially when the worker goes to his native place after leave is sanctioned to him, is a conspicuous feature in Indian industry. Due to ignorance or negligence he often overstays his leave for a longer period than what is warranted, and later on gives reasons. Such reasons and, at times, *excuses* include the marriage of self or some other member of the family, sudden sickness of brother or the near relatives, father's or mother's death, performing certain religious ceremonies in the family and the like. However, such reasons are not always legally valid and have adverse consequences on his service record. Sometimes, he loses his job and is rendered unemployed for the time being, or he loses his "continuity of service" and may be re-employed as a "badli" and may get a "new number". In that case he also loses his claim of "seniority", and his chances of promotion are seriously jeopardized. Besides, certain cash benefits which accrue to the "continuity of service" are also lost to him. He is, thus, the master loser of most of the privileges and benefits and this causes him severe hardships which he cannot easily withstand.

Such a situation is generally obtained when the worker stays away from his family and home. He has a strong inclination to go to his native place (mostly a village), at least once a year, and when he proceeds on leave he takes his own time to realize that he has to return to the factory on a particular date, and when he reports on duty it is too late, and by the time he has lost his job.

Case 25

Management's Attitude Towards Disciplinary Action

Five feet and odd in height, slim-built, peach-black and oval faced Mr N., a helper in a glassworks, had a feeling

towards his officials that the upper dogs are seldom of any avail; they never look into the needs of workers. The reason, perhaps, was that he was dismissed from services.

It so happened that on 30 May, Mr N. received a telegram from his native place; *wife serious, start forthwith*. As he thought that the situation was grave he hurriedly completed the official formalities—wrote the application, attached the wire, instructed his brother Mr L. to submit the same to the supervisor immediately and started for his native place.

It was, however, his misfortune that the supervisor being on a weekly holiday, he could not take his prior permission before leaving for his native place, and unfortunately the supervisor who saw his application next day did not like that he should have left the head-quarters without his permission. He, therefore, put his remarks and sent the same to the Works Manager who endorsed, as usual, the supervisor's view and Mr N. was the victim of the situation.

Fifteen days later when Mr N. went to the factory he was charge-sheeted and dismissed for remaining absent continuously for a long period without permission (probably, Mr N.'s absence was felt more seriously because, in the absence of the helper, production had suffered). His past record also contained three warnings—the first one for insubordination and the other two for his irregularity. And this was perhaps an opportunity for management to correct Mr N. in his organizational behaviour.

The facts of the case, however, reflect that it was a drastic punishment which Mr N. clearly did not deserve. The caseworker, after discussion, took up the matter with the Union Secretary who sent an application and requested enquiry by the management. Fortunately for Mr N. the management held an enquiry and gave the decision that, irrespective of three warnings, under the prevailing circumstances Mr N. had left the station due to indispensably urgent reasons. As he had taken care to see that his application was forwarded immediately, it was held that the Works Manager could have granted him leave and hence it could not be said that he had absented himself from the work without any reason. Thus the punishment of dismissal was converted into 4 days' suspension

without pay and he was reinstated with a sound warning.

The caseworker provided, in this case, all the necessary assistance and legal counselling through the Union.

* * *

Case 26

A Charge-sheeted Employee

Mr N. was a tally and sorting clerk in Bombay Docks. In November 1959 he was involved in a serious offence and faced dismissal from service. The case was taken up by the caseworker (who was also the inspector in the docks). The situation had developed as follows:

On 10 September 1959, Mr N. was booked as a tally clerk at No. 4 shed. He was working in the night shift (from 5-30 p.m. to 12-00 midnight). The export cargo, consisting of bales, were being loaded in the ship. He was working on shore and had to take tally i.e. enter the number of bales put in the sling and taken on Board the Vessel of the Cargo. At about 11-15 p.m. the cargo was fully loaded and no bales were left in B.P.T. shed. Thereafter he totalled up the number of bales loaded and the total was 950 bales. During the previous shift 1502 bales were loaded, thus totalling 2452 bales. According to the Shipping Bill the total number of bales to be loaded should have been 2512. Thus there was a shortage of 60 bales. The supervisor of the stevedore who was his immediate superior charged him that he had taken a wrong tally and in fact 60 bales should have been already loaded. He was, therefore, asked to enter the figure 2512 in the tally sheet as if the cargo had been loaded. The supervisor of the Agents also joined him and stated that there was nothing wrong in it. Mr N. did not consult anybody and did as the supervisor told him.

It appeared that at the Port of Delivery the fraud was detected and the Agents asked for the compensation from the stevedores. The stevedores, in turn, sent the complaint against Mr N. and thus he was charge-sheeted by the Labour Officer of the Board; and in the end his case was referred to the Deputy-Chairman for higher punishment.

The caseworker had to follow the Active Approach of casework method, and he assured Mr N. to do his best to help him in the situation.

On the morning of 15 November, Mr N. saw the caseworker and reported to him that a similar case had happened at another shed in the Docks. The caseworker visited the place instantaneously and on enquiry it was found that the foreman and the supervisor of the same stevedores were asking another tally clerk to take a running tally without counting the actual drums and telling him that "there was nothing wrong with it". No Shipping Bill also had been provided for the check-up. The procedure being highly objectionable was stopped immediately and a strong report was made to the authorities.

On 18 November when the appeal was pending before the Deputy Chairman the caseworker saw him and discussed with him the case of Mr N. As the Deputy Chairman was interested in observing the actual working conditions, he was taken around in the same shed and was informed that the merchants, sometimes, join hand with the supervisors, foremen and the customs men and attempt to deliver less goods for export and then the poor tally clerk is involved in the trouble.

On the completion of the Enquiry on 22 November, Mr N. was acquitted of the charge against him, since the same could not be proved.

Mr N. felt relieved and grateful to the caseworker who advised him to be more careful in future.

* * *

Case 27

Lighter Punishment

Mr V. a watchman of the engineering company, was transferred from company's one of the plants to the other. He had to maintain a big family of seven members, look after his wife who was suffering from T.B., prepare food in the house and send the children to school. Moreover, he had to spend considerable time in going to work and coming back home. And this had caused physical as well as mental strain on him.

It so happened that on 10 November (1960) Mr V. was found asleep on his duty-post. Consequently, he was charge-sheeted and it worried him because he faced dismissal from the service. Being confused with the worries of life, on enquiry, he denied the charge at the first instance, but in the end he accepted the same.

Sleeping while on the duty-post is one of the gravest offences for any watchman, under Standing Orders, and hence, Mr V. was very much disturbed. He approached the representative union, but it did not come to his help. Even, the caseworker, in the beginning, hesitated, it being the matter of company's discipline. However, when he was fully convinced of Mr V.'s case, he felt warm sympathy for him and decided to tackle the problem which confronted him so badly.

The fact was that Mr V. was too much exhausted the previous day. His wife's condition was precarious and it had caused him severe anxiety. In fact, when he went to resume his duty he had severe headache. So he had sat on a wooden board, holding his head fast between two palms. The only mistake he committed was that he did not report the matter to Jamadar before resuming duty.

While the enquiry was pending the caseworker discussed the case with the Labour Officer. There was much talk regarding Company's enlightened attitude towards workers' welfare. In such atmosphere the Labour Officer was appealed to consider Mr V.'s case very sympathetically. It was also brought to his notice how the company had pardoned the other watchman who, due to his drinking habit, had created unruly acts in the compound of the company, and all had happened while he was on duty.

All such persuasive efforts of the caseworker did not go waste. The Labour Officer was convinced of the fact that Mr V.'s case deserved a sympathetic reconsideration. Consequently, he was issued a severe warning and was asked to give in writing that he would not show any more negligence and that if repeated the same act again, he would have to go.

Mr V. was given one chance more for improving. Any way, he was happy for he could retain his lost bread and living.

*Case 28**Stealing Company's Property*

Mr R. was an office peon in company A. Within his meagre earnings he was struggling to make both ends meet. Once he was found guilty of carrying carbon steel punch, property belonging to the company. He was charge-sheeted, but during the enquiry proceedings he denied the charges levelled against him. However, when the caseworker took him into confidence, he confessed the guilt and requested him to guide him (Mr R.). The caseworker promised him to do the needful and speak to the proprietor of the company; for Mr R. had a clean record of eleven years' service which he had secured through the good offices of his father-in-law, and the reason for the present slip in his behaviour was more psycho-social in nature and originated in the home environment.

Once, Mr R.'s little daughter pressed him to purchase for her a doll to play with. He promised her in the affirmative, but did not keep his promise for a week. The little child went on reminding him of his broken promise every time with the eager desire that her dear father would bring a doll in the evening. However, one morning, annoyed by her repeated reminders, he slapped her and pushed her to her mother who scolded her equally. The scene touched him and he decided to purchase some sweets for her in the evening. He had only a few annas in the pocket and hence he was just tempted to steal a punch which would fetch him a couple of rupees. And he did so. In the evening when the work was over he secretly hid it in the bag. But to his misfortune he was caught red-handed at the gate when he was leaving the premises.

The caseworker advised Mr R. to confess his guilt to the Labour Officer, that he was sorry for what had happened and that it was his mistake that he did not check-up the bag before leaving the department. He also tried to impress on the mind of the Labour Officer Mr R.'s eleven years of honest services, as well as his useful trade union work. (All this was to give back the bread to the poor man, and for that the lesser evil was chosen). As the result of such careful and sympathetic handling of the case Mr R. was only

suspended for 4 days instead of an immediate dismissal, and he was happy. The only thing he felt was that the trade union did not give him proper guidance and that instead of coming to his help he was advised not to accept the guilt even when there were sound witnesses with the company. He felt grateful to the caseworker for helping him out of the trouble without much bruise.

* * *

Case 29

Forging Legal Document

Mr A., a good athlete and cyclist, was working in the docks. Once he was found in a very dejected mood as he was involved in a serious offence.

Under the Dock Labour Regulations, a loan on Provident Fund is advanced to the workers for certain religious ceremonies. Under the Rules, a Muslim worker could obtain a loan for preparing "Sunnat" ceremony of his son, provided he obtained a certificate from the Kazi who administered the ceremony, and produced the same to the Secretary of the Board.

Mr A. told his friend to apply for such a loan and provided him with a false certificate and affixed a bogus seal to it. 55 persons obtained loans likewise. For sometime it was not suspected, but one day the cat came out of the bag and the persons concerned admitted that Mr A. supplied them with false certificates. As such, Mr A. was charge-sheeted for four reasons: (i) Having prepared the rubber stamp "M.Y.K." for issuing false certificate to the workers for getting loan from Provident Fund; (ii) Having affixed the same on the certificate; (iii) Having stated when questioned, that he was merely procuring certificate for the workers from the Kazi; and (iv) Having provided the false certificate in support of the application No. 10.

After the enquiry by the Labour Officer, when Mr A. did not admit his fault, the case was forwarded to the Deputy Chairman of the Board for higher punishment. He was issued a charge-sheet calling for his explanation as to why he should not be dismissed from the services. Mr A. then ap-

proached the Union, but he could not get any help from it.

When the caseworker (also the inspector in the docks) discussed the problem thoroughly with him, Mr A. admitted his guilt and prayed for pardon. The Labour Officer was approached with a request that very "drastic" action of dismissal may not be taken against him; as such action would mean almost uprooting him from life and then it would be very difficult to rehabilitate him.

On purely humanitarian grounds the punishment was reduced. Mr A. was suspended for 3 months (it was the maximum punishment, only short of outright dismissal, in order to deter others from indulging in such wrong deeds).

Mr A. was advised to forget the past and turn a new leaf. The caseworker gave him confidence and consolation in the situation and Mr A. agreed to follow his advice.

Three month's later when Mr A. resumed his duty, he appeared to be a different man, changed and more determined to be honest in his way of life.

* * *

ILLUSTRATIONS

CHAPTER VII

A CASE IN HOME SETTING

Case 30

Inter-Caste Marriage

Client's Name	Mr L. D. P.
Address	Dr B. R. Ambedkar Road, Naigaum, Bombay 14.
Age	35 years
Education	Upto Matriculation
Employed at	Railway Workshop
Job held	A Fitter
Income	Over Rs 250/- per month
Family Status	No father; <i>Mother</i> aged about 60 years <i>Two</i> younger brothers: (i) Dr P. aged 30 years (ii) Shri P. aged 25 years <i>One</i> Sister aged 22 years <i>Self</i> , married; <i>wife</i> and <i>two</i> children.
Socio-cultural Background	The family belongs to goldsmith's community; somewhat orthodox and traditional in the way of living.
Problem	Inter-caste Marriage of Dr P. with Miss U. (from Brahmin Community).
Result	<i>Solved</i> to the relative satisfaction of all concerned.

Introduction

Life poses many a human situation which needs the attention of social caseworkers, that people have problems and they want to solve them. But being unable by themselves to find out proper and suitable solution, or having failed in their search, they take a recourse to some agency—the caseworker—in the fond hope of getting the necessary help.

When, in the beginning, the social worker is introduced to this field he may feel somewhat diffident regarding his abilities to accomplish the results. However, in the learning process confidence is gained as one throws himself into the situation and deals with it. The same was the experience of the caseworker.

Getting the Client

In the absence of any regular agency set-up providing the client, an approach is usually made to a friend who has more intimate relations with the people who are faced with certain difficult situations in their day-to-day life in *home* or in *factory* environment. The present case is in the “home-setting” and deals with the problem-situation of *Inter-Caste Marriage*.

On 4 August 1963, in a friendly chat with Mr K. who was residing in Bombay for years, the caseworker informed him that he was looking for a “client” for casework. After some discussion, his friend Mr K. promised him to get a good case for him and invited him at his residence on 13th August so that, in the meantime, he could contact a few of his friends and choose a good case.

On 13 August, in the evening, the caseworker went to his friend's house. When he entered the room he saw a middle-aged man of 35, talking to his friend. Mr K. introduced him to the caseworker and told him that Mr L. would be the client he was looking for.

Establishing Rapport

Having contacted the client, the first important task before the caseworker is to establish rapport—have friendship with the client, create confidence in him and establish inti-

mate relationship with him. And this cannot be achieved without having in the caseworker an instinctive reverence for the client's personality, warm human interest in him and willingness to enter into feeling experience with him.

Mr L. a fitter in the railway workshop, was residing in a working-class locality at Naigaum, Bombay. When he heard that like Mr K. the caseworker too, came from the town S. there was a natural feeling of intimacy and homeliness. He enquired with the caseworker whether he knew one Dr P. his younger brother, from the same town S. The caseworker nodded in the affirmative, reciprocated warmly and respectfully and said, "This will certainly help us in exchanging messages when I go to my home-town next time". At this point Mr L., who otherwise talked frankly and freely, kept silent and showed some signs of anxiety. The caseworker tactfully switched over to the general topic just to relieve the client of his anxiety and make him more comfortable so also know his interests, likes and dislikes. The meeting thus ended with the retained confidence and sustained relationship between the client and the caseworker.

Knowing Client's Story

To understand the client the method of interviewing is generally followed in the casework process, since it is the direct and the best way of knowing a person and learning the situation in which he is placed. Collateral resources are also used to supplement the main body of data and to obtain as clear and complete a picture of the real situation as possible. And this is essential for the correct diagnosis and evaluation. Of course, interviewing is a great skill and demands in the interviewer the qualities of sensitivity, honesty and courteousness, and requires in him a delicate sense of proportion between questioning, comments and silence for reaching the desirable equilibrium. Comfortable physical environment, quiet place and guarantee of privacy, confidentiality and attention are great aids to successful interviewing and thus for getting the client's full and true story out of his mind and heart.

After establishing sound and intimate relationship with Mr L. there followed a number of meetings at the required intervals, the regard being had to the time, place and circumstances. Thus, they met at Mr L.'s house, sometimes in the caseworker's room, sometimes in restaurants and, at times, at Mr K.'s residence. There was a smooth flow of communications. Mr L. told his story without reservations and his problem was understood without prejudices.

Mr L. came to Bombay from a village some 15 years back. When he was only 18, his father expired and he had to shoulder heavy responsibilities of maintaining a family of five members. He left his studies in the middle, at the matriculation level, and took up a job in the railways in order to fulfil his father's desire to educate the children and raise the status of the family in the (Goldsmith's) community to which he and his family belonged. That was how his younger brother Dr P. received positive encouragement and active support for his advanced studies. Being a brilliant student himself, Dr P. always secured the first rank in the examinations and finally obtained his M.S. degree with distinction. It was the pinnacle of glory for Mr L. and his pride glowed with inner happiness. At last, his dream had come true and the entire family was happy about it.

Client's Problem

However, Mr L. was very much worried about Dr P.'s marriage. He was already 30, and in their community late marriage was not a general rule. Besides, the third brother was of 26 years of age and he too, was unmarried. Hence the old mother, who was somewhat orthodox and traditional, was anxious to get him happily married at the earliest to a good girl from their community. But when the topic was opened with Dr P. he declined to discuss the same with them. Thus there was a stalemate. Mr L. found no way out and looked to the caseworker with hopes, as the latter gave a patient hearing and showed warm sympathy to him, promised to think over the situation and do his best in the matter.

Diagnostic Evaluation

Diagnostic Evaluation is the core of casework process. As it implies the analytical definition of the problem as well as understanding how the person meets the situation, the causal link is of capital importance. In a sense, the existing situation must be assessed in terms of, what maybe called, *socio-cultural gravitation** in the total environment.

A Few Questions

In the above background when the caseworker thought over the situation a number of questions surged in his mind regarding Dr P.'s silence about his own marriage when he was financially and otherwise very well off and eligible: Firstly, whether there was a frank discussion between Mr L., Dr P. and their mother, or between Dr P. and any of his intimate friends. Secondly, whether Dr P. was involved in a "love affair" with a girlfriend from other community and that he felt shy of disclosing it to Mr L. or to the mother, as they—especially the mother—being orthodox and traditional would not allow him to marry her. Thirdly, whether Dr P. and his beloved were willing to marry each other, and if so, would their respective parents or guardians consent (willingly) to such marriage? And fourthly, if they would not mutually consent, what course of action would be open so as to bring about the best level of equilibrium in the situation, so that all concerned, and particularly Mr L., were better personally as well as socially?

Client's Responses

The next meeting between Mr L. and the caseworker was eagerly awaited. Mrs L. the eldest daughter-in-law of the house, was also anxious to know the caseworker's approach to the problem. Besides, Mr L.'s mother was keeping very indifferent health. Therefore, they were all interested in resolving the situation at the earliest.

During the meeting, the caseworker-client relationship

* The author acknowledges his debt to the trainees of the Labour Officers' Certificate Course (1965) of Bombay Labour Institute, Parel-Bombay, for their contribution to the above concept.

was "stepped up" and they had a free discussion. Asked whether he had confidential and heart-to-heart talk with Dr P. he readily admitted that he did not have such discussions. Emotionally, he had performed his duties towards Dr P. as a father (since their father was not alive and Mr L. was the eldest son in the family) and hence he felt awkward to embarrass him with such questions. However, he was very anxious to know his brother's feelings and the caseworker promised him help in that respect.

The second question the caseworker asked him was whether he would allow his brother Dr P. to have the inter-caste marriage if the latter were in love with a girl from another community. At that moment he kept mum, he was puzzled in his mind and hesitated to give any answer. His wife came to his rescue and told that they would not mind giving Dr P. permission for inter-caste marriage if both of them were ready and could lead a satisfactory and peaceful life. They had sacrificed for his career and they did not want to see him unhappy on their account. But that there was a great difficulty of getting the consent of his mother who had orthodox ideas about social living. She had pious belief in the *caste-system*, and had clung to the idea that it had done lot of good to their family and that she had maintained her prestige in the community. However, she had a soft corner for Dr P. because he had always held her in great reverence, although he was highly educated. As such Dr P. would not speak of such delicate matter to his mother.

After a long and serious discussion Mr L. agreed with his wife and consented to the idea of inter-caste marriage if it came to that. It was thought proper that the question of getting the mother's consent could be taken up at a later stage after knowing fully well the situational reality. The caseworker promised Mr and Mrs L. that he was going to his home-town soon and there he would contact Dr P. and understand the whole situation.

Meeting with Dr P.

During the month of September the caseworker had been to his native place. He was looking for the opportunity to meet Dr P. By chance, he met him at his father-in-law's house where he was treating his mother-in-law in her sickness. A friend of the caseworker Mr C. who was present there, was also an intimate friend of Dr P. The caseworker, therefore, decided to take his help in the matter. After a preliminary and friendly chat, when the caseworker informed Dr P. that his elder brother Mr L. had become his good friend, Dr P. invited him at his place and to meet his mother (who was staying with Dr P. at that time). The caseworker readily accepted the invitation.

Learning Dr P.'s Situation

In the meantime the caseworker contacted Mr C. and collected from him certain relevant information about Dr P. He learnt that when Dr P. came to the town he had no accommodation, nor was his financial position very sound. At that time Mr C. had extended all possible help and also secured for him good and suitable accommodation. Thus they had become good friends. When the caseworker opened the topic of Dr P.'s marriage Mr C. was somewhat surprised; but he was equally interested in it and wanted to know the views of Mr L. (Dr P.'s elder brother). Mr C. further informed the caseworker that he had heard of Dr P.'s "love affair" with Miss U, a Brahmin lady doctor. Both were working together and that much intimacy had developed between them. It was also rumoured that they were in love with each other. On the other hand, Miss U had no parents and was brought up, through hardships, by her elder sister and the brother-in-law. Mr C. had also secured the information that Miss U.'s guardian might not have any objection for her marriage with Dr P. (as they were more advanced in their views in that respect).

Active Approach

The basic principle which has to be borne in mind

is that the casework process should be democratic and that the client should be involved in the solution of his problem as far as possible. However, it is already pointed out earlier, that in the existing Indian conditions a more *Active Approach* has to be adopted for the success of casework in this country.

Interview with Dr P. and Miss U.

Next day, both Dr P. and Miss U. were invited at Mr C.'s house at an interval of one hour. Dr P. came first. After having some general talk over tea, the topic was opened by Mr C. that some rumours were in the air about him (Dr P.) and Miss U. and that they wanted to help him if they could. Dr P. could not escape telling the truth. He confessed that they liked each other and wanted to marry at any cost. But he felt shy of exposing it to his mother and brother Mr L. and obtaining their consent. This was all done on oath. By that time, Miss U. and a couple of her friends had arrived there. Arrangements were made separately for them so that they would be completely secluded and be in the private confidence of the caseworker and Mr C. The same procedure was adopted and the same story was repeated by Miss U. She too, had the problem of obtaining the consent of her sister and the brother-in-law, and though they were very much affectionate towards her she felt ashamed of speaking such a thought to them. The caseworker and Mr C. assured her of their help in the matter.

Thereafter, both Dr P. and Miss U. were brought together into the meeting in a happy surprise. They were completely unarmed to face the situation and admitted very frankly (and Miss U. bashfully) that they were in love with each other and intended to marry as early as possible. Both of them had the same problem of obtaining consent for their marriage from their respective guardians. The caseworker and Mr C. asked them not to worry much about it, and they were contented.

Treatment

Treatment, as the sum total of all activities and services

directed towards helping the individual with his problem, implies the maintenance of balance of inner and outer forces in the situation.

Thus, a couple of days later Mr C. took the caseworker to Dr P.'s house and introduced him to Dr P.'s mother. Since Dr P. had already told her about him, she felt comfortable. Besides, she was glad to meet him because he had good acquaintance with Mr L. the eldest son. From the talk it appeared that she had great respect for the caste system and religion; but she was free and frank. She was old enough and did not keep good health. She told the caseworker to ask Dr P. to get married and that she had in her mind two or three girls of her caste from amongst whom he could select one. While she spoke, it was clear that she had regard and affection for her son and that she was quite anxious to see him married and lead a happy and contented life.

At this point, the caseworker introduced the subject very tactfully and commented, "If you are so much eager to settle his marriage, mother, then could you not give him the freedom to choose his partner for life? As you have brought him up inspite of hardships and that he is now well-educated and mature, he will certainly look into the well-being of the family and will not indulge in any act which will strike a blow to the status of the family". To this she expressed that she would accept Dr P.'s choice of any girl from her community, only that she did not want her son to have the inter-caste marriage. The caseworker, in a persuasive way, pursued the matter a little further and said, "What harm do you think inter-caste marriage does? The time has changed and the barriers of caste are being broken fast. Education has brought people closer in their thinking, that all human beings have the same status as human beings. We are living in a new age, mother!"

Her reactions were as expected. She was entertaining a fear that if Dr P. married a girl from other community the people would blame her. It would be a

great blow to the status of her family. As it would be the breach of customs and conventions of her caste, to which society attached great value, she would not be "accepted" into the "social relationship" and as such they would be discarded. Hence, it would be better that Dr P. chose a girl from her community. The crux of the problem, thus, was that the forces of *socio-cultural gravitation* had deep impact on her thinking and that she clinged to the true oriental ideal of social conformity.

For a few moments there was silence. There was further "stepping up" of the caseworker-client relationship. Catching the clue to the situation Dr P.'s mother came out with a crucial question, "Has he fallen in love with some girl from other community?" And the caseworker and Mr C. told her of the "love affair" between Dr P. and Miss U. They explained to her how economically, professionally and socially they were best suited; and how deeply they loved each other and held her (Dr P.'s mother) in great reverence.

Although she was largely unarmed the common protests still peeped out that, it would be difficult for such a girl from high community (Brahmin) to adjust in her family; she would dominate over all other members of the family; her habits, manners, ways of living would be different; she had seen many such instances of unhappy family relations; though they were poor people, they lived happily and as such she did not want to see any clashes in her family; besides, Mr L. also would not agree with it. Thus she requested them not to press her on that issue.

A more difficult and delicate job of *clarification* accompanied with *supportive treatment* and, to a certain extent, *insight* was ahead of them, and they had to accomplish it with great skill, tact and effort. They asked her whether she would like her son to lead a happy married life, to which she retorted somewhat angrily. They *clarified* to her that she was more concerned with the society than with her son whose welfare she overlooked in the fear of the community which had not helped her any way. When her family went through the hardships,

none from the community extended them a helping hand; but when the status of her family was raised by her sons—and especially Dr P.—people started praising her. In the same way, society would not object to his inter-caste marriage. A few similar instances were also cited where such marriages had resulted in family-happiness.

At last, she gave her consent for their marriage with the condition that she would not approach the guardians of Miss U. but if they approached her she would agree with them. (Her social pride was yet to be satisfied). She also told the caseworker to obtain Mr L.'s permission in the matter. And when she was informed that his consent was already obtained and all that was necessary was her final approval and blessings on her loving son and the obedient (would be) daughter-in-law, her eyes twinkled with the mixed expression of happy surprise and unadulterated affection.

By that time Miss U. had come in the house. She greeted Dr P.'s mother with reverence. With modesty she conducted herself gracefully and had instinctive respect for the elders. It was so natural a cultural make up for the typically Indian bride! They had a free talk and after wishing the old lady they took her leave.

Approach to Miss U.'s Guardian

A meeting with Miss U.'s sister and the brother-in-law was arranged the next day through a friend of theirs. The caseworker, Mr C. and Dr P. were present. The topic was opened, and Miss U.'s guardians being educated and straight-forward people expressed no objection to the marriage, since Miss U. had made up her mind and chosen to marry Dr P. and be happy. Thus the matters were almost at the end process of casework treatment. The caseworker requested Miss U.'s brother-in-law to approach Dr P.'s mother and brother (if necessary) for the settlement of the match so that everything would be very much proper socially and culturally. And he promised to approach Dr P.'s mother at an early date.

The mission had resulted in full success. The case-

worker expressed his gratitude to Mr C. and thanked Dr P. for co-operation, to which Dr P. reciprocated with deep feelings.

Follow up

After the caseworker returned to Bombay, he learnt that his client Mr L. had been to his room twice or thrice and had left a note with the request to meet him at his house as soon as he returned from the home-town. The caseworker purposefully avoided an early meeting with him as he wanted to know about the further steps Miss U.'s brother-in-law took in the situation. However, a few days after, Mr L. called on the caseworker and informed him that he had received a letter from his mother relating all the developments and disclosed to him that Miss U.'s brother-in-law had approached his mother regarding the matrimonial matters of Dr P. and to which his mother had given consent. The marriage was settled and was to take place on the auspicious day of [*Vijaya Dashmi* (DASRA)]. While he was talking his face fluttered with full satisfaction. Overwhelmed with joy and happiness for what the caseworker had done for him, the tears rolled from his eyes, his lips struggled to speak something and his hands were folded unconsciously, expressing his deep-felt gratitude to all who had helped him to be happy personally and socially.

CHAPTER VIII

A CASE IN FACTORY SETTING

Case 31

Promotion—a Personal Misunderstanding regarding Company's Policy

Client's Name	Mr R. G. K.
Address	Dr B. R. Ambedkar Road, Naigaum, Bombay 14.
Age	22 years
Education	S. S. C., also passed Machinist's Course
Employed at	Engineering Concern
Job held	A Turner
Income	Over Rs. 150 per month
Family Status	<i>Father,</i> <i>Step-mother,</i> <i>Two step brothers</i> <i>Two step sisters</i> <i>Self, unmarried</i>
Socio-cultural Back-ground	Hindu
<i>Problem</i>	Promotion—a personal misunderstanding regarding the Company's policy.
<i>Result</i>	Misunderstanding removed and the situation improved by proper and timely counselling.

Getting the Client

Unlike the previous case which was *secured* by the caseworker through his friend, this case was *referred* to him by the friend of client's father. The situation related to the client's promotion on the job in the company, the works manager of which was known to the caseworker.

One day Mr X. called on the caseworker and informed him that one Mr G. a mill-worker, had confronted him with a problem that his son Mr R. was working in an engineering company and that he was not getting on well in the company as well as at home. He was frequently absenting from work, at the same time he was indifferent to the household work. Mr X. had approached the caseworker as he had promised Mr G. to refer the matter to him (the caseworker). After due consideration the caseworker decided to take up Mr R. as his client.

Establishing Rapport

Since the case was referred to the caseworker as an agency with the agreement of Mr G. (client's father), the process of establishing rapport was relatively easy.

Mr R. along with his friend Mr X. met the caseworker in his room. In an informal talk the caseworker learnt that he was working in the engineering Company A. When the caseworker responded that he too, was an employee of the sister concern of Company A., Mr R. seemed to be somewhat nervous. He could well imagine that Mr R. had probably a problem concerning his work in the Company. They changed the topic to the general discussion and that the client felt relatively more comfortable. The caseworker proposed that Mr X. may bring to his residence Mr R. along with him on any Saturday or Sunday afternoon when he would be comparatively free, and both of them readily agreed to it.

Knowing Client's Story

In the few meetings which followed thereafter helped the casework process in a positive way.

On Sunday afternoon Mr R. along with his friend met the caseworker in his room. After general discussion in which the client participated more freely than before, he thought of introducing the client to casework process. Since it had started raining, there was some time before they could take his leave, and it was a suitable opportunity for the caseworker to know the client's story.

Mr R. was a young lad of 22 years of age and was employed in the machine shop of Company A. since last three years. After passing the S.S.C. Examination he had joined the 1½ year's Machinist's Course at the Industrial Training Centre and after its completion he sought employment in the present Company. The family had *two* acres of land in a village and as it could not maintain them, Mr R.'s father came to Bombay in search of a job and help the family. Thus, the client stayed in Bombay with his father. When the caseworker asked him about his family and the job, he hesitated and instead, enquired about the caseworker's background and the job-details.

It appeared that the caseworker-client relationship needed to be 'stepped up' and better atmosphere of intimacy and confidence created before the client would come out with his story.

Thus the caseworker informed Mr R. that he was working with a sister concern of Company A. He had good relations with labour as well as with the management and that he was undergoing the training programme at the Bombay Labour Institute to equip himself with more knowledge, skills and understanding so as to enable him to discharge his duties more efficiently and satisfactorily and handle the labour-management situation more effectively. Further, in the performance of his duties he had come across many of the workers' problems and had helped them in their solution. Also, he had good acquaintances with the works manager of Company A. where the client was employed.

Rains had stopped by that time. The client's friend had some other appointment and they had to go. The caseworker therefore asked Mr R. to call on him at

any time in the evening and that he was always welcome. Mr R. greeted the suggestion smilingly and both of them left the room.

In the next meeting which took place after the lapse of a fortnight, it was clear that Mr R. was impressed by the caseworker's background. He had placed almost full confidence in him and wanted to tell him his "whole" story.

Family Background

Mr R. was staying with his father in a mills chawl. When he was only 4, his mother expired and his father remarried his present step-mother from whom he had four children - two sons and two daughters. His father wanted to give him higher education, but due to his poor financial position he could only give him some technical training. After completing the course, Mr R. joined as an apprentice and later on he was employed as a turner in Company A. He handed over all his income of Rs 150 per month to the parents, but he entertained a feeling that he did not receive a proper treatment at home (from the step-mother) though his father had great affection for him. At this point the caseworker thought of meeting the father of the client, and after some initial resistance they reached an agreement.

Meeting with Client's Father

The client's father Mr G. was an old man of 52 years. His wife and the children were not in the house when the caseworker called on him. Mr R. also was sent out to purchase some sweets for the caseworker. Thus there was complete privacy for the interview.

During the talk, Mr G. confirmed the treatment given to his son by the step-mother; but he always treated Mr R. with affection and love. He told the caseworker that during the previous few weeks there was a strange and sudden change in Mr R.'s behaviour. In the house he had started finding fault with everybody. He was also complaining about his job-situation. In fact, in the beginning of his service he (the client) always talked

about his job and was enthusiastic about it. During the apprenticeship he obtained increments and at the time of his Classification as a worker, he got good starting pay. But more recently the situation had changed and it had created difficulties for him. As he, Mr G, did not know the reasons for such a change in his sons' behaviour, he wanted the caseworker to help him in the matter.

Client's Problem

When Mr R. was engaged as an apprentice he took keen interest in the job. Though he had passed Machinist's course he was given the turner's job. His interest in the job was sustained. He had chances to work on other machines also. He did his job sincerely and carried out the orders of his superiors carefully and took their guidance when necessary. He never complained about anybody and helped the co-workers in their difficulties. By such co-operative behaviour he had created favourable opinion about himself amongst the co-workers and established good relations with the chargemen and supervisors. Thus he was liked by everybody and therein lay his success during the earlier period of his employment.

Diagnostic Evaluation

However, at the time of the last increment he found that he was not considered for the promotion which was offered to some other worker who was less educated and less co-operative with his fellow workers; that he only praised his superiors and at times gave small parties to them. Other workers teased him for not getting the promotion, and this Mr R. felt as a blow to his sincerity and confidence, that his work was not appreciated, his merits not recognized and that he was victimized. He was frustrated and began to absent habitually from work, and for which he had received some warnings also. The chargemen and supervisors also had noticed the change in his behaviour and were puzzled about it.

From the above information it would appear that Mr R. had certain personal misunderstanding regarding

the Company's promotion policy and the rules and regulations thereof. Next time when the caseworker dropped at his house, he found Mr R. in the bed; he had not gone to work. The reason was that he had been to a film show in the previous night and he felt uneasy next morning and so he absented from work.

Treatment

The caseworker had to use the method of *Clarification* coupled with *Psychological Support*. He impressed on the client's mind that it was not the proper approach to life and work. Though he praised him for his sincerity and enthusiasm as well as initial interest in the job, he also appraised him of his father's and supervisor's opinion about him, that he was spoiling the well earned reputation of the family and it worried his father seriously. To this the client agreed and promised to do his best in the situation. Then the caseworker asked him to be punctual in attendance and regular in work. It was also impressed upon his mind that he need not look at the problem emotionally but that he should think over the situation coolly and objectively.

Seen objectively, it was clear that the worker who received promotion was a good worker, regular and sincere in his work. He had reasonably long experience which was a compensating factor for the lack of adequate educational qualifications. His production also was quite upto the mark. Besides there were no complaints against him. Moreover, there was only one post vacant and naturally it went to him. The caseworker asked Mr R. as to what he would have done if he were in the Supervisor's position. Pausing for a while, Mr R. expressed that he was inclined to agree with the caseworker. Further, the caseworker also impressed upon his mind that it was incorrect and erroneous on his part to think that there was no appreciation of his work, sincerity and effort and that he was victimized. His entire past record of increments, classification, higher grade etc. was the testimony for that. It was only the result of his inability to look at the things a little more objectively. Unfortunately, he

had misunderstood the Company's policy, and possibly, all the cobwebs of doubts would have been cleared off had he taken a chance of meeting the chargeman or the supervisor concerned and sought the necessary clarification from them.

At this juncture Mr R. had realized his mistake and he felt diffident in himself. He was not sure whether the Company would condone his past and appreciate his work and give him the treatment which he had received earlier. In the circumstances, what the client needed most was the *supportive treatment*. He was advised not to worry about others, do his job with the same interest, efficiency and enthusiasm, be good to the fellow-workers and obedient to the superiors as before and that there would be no trouble. He was further advised to be patient and careful in his conduct and behaviour with others and that the caseworker would see his works manager in that respect. Mr R. felt greatly relieved and promised the caseworker to act accordingly since he was convinced of his counselling.

Meeting with Works Manager

Twenty days elapsed since Mr R. promised to change. It was done purposefully to observe his progress during that time so that the caseworker would meet the works manager more comfortably and discuss with him his case confidently and convincingly. When enquired of Mr R. the works manager reflected a favourable response. He held very high opinion about Mr R. as the Company had taken special efforts to train him as a highly skilled worker. The management was thinking of giving him promotion in the near future. But in the meantime, he remained absent frequently and in spite of the reminders, did not attend his work regularly. The works manager wanted to meet him, but Mr R. avoided him. A man was sent to his house, but no purpose was served by that since he did not open his mind to anybody. Nonetheless, the management did not want to lose him and hence had not formed any adverse opinion about him. The works manager asked the caseworker whether he knew

Mr R. To that the caseworker narrated the whole episode and requested the works manager to keep a watch on his work and performance. It was revealed that Mr R. attended his work regularly and took keen interest in the job as before during the previous 20 days. Both were happy and the works manager assured the caseworker of Mr R.'s future prospects and also informed him that Mr R. was due for good promotion during the next few months.

Follow up

A few days later Mr R. called on the caseworker. He was happy and cheerful and informed him that the works manager had told him about the conversation they had between themselves. He thanked both the caseworker as well as the works manager for showing him the "right" way in work and in life and saving him from the almost ruinous situation.

Thus all ended well. Mr R. was happy and contented and so was his father.

CHAPTER IX

CONCLUSIONS

PROFESSIONAL SOCIAL casework in India is of recent origin. Being heavily dependent on the foreign material there is no adequate knowledge-base for its practice in India. There is a conflict over the priority between personality development and social betterment as its aims. The need for synthesis of social casework as a skill and a method is not yet properly recognized; and the critical importance of socio-cultural gravitation, along with ego-psychology, is yet to be duly admitted. Besides, the network of social work agencies which have greatly aided the social work practices in the West finds limited application in India in the absence of universal development of agency-structure.

Social casework is one of the recognized methods of social work. The caseworkers owe a debt of gratitude to Mary Richmond for getting it accepted as a valid process in social work. In the past, they have leaned heavily towards the object of personality development, overlooking the betterment in social environment. The ideas need a suitable revision in that the aim of social casework should not be limited to promoting the well being of the individual; but it should be extended to achieving the betterment of the society as well. Thus, social casework is to be understood as *a process of situational adjustment, consciously effected, between the personality behaviour of the individual and his social relationships with the object to attain a better personal and social equilibrium.*

In the fields of medical and psychiatric social work the role of caseworker is sometimes reduced to secondary importance. However, if properly conceived and rightly understood his role is far more than merely assisting the doctor or

the psychiatrist, or providing him with the staff services; while helping the client to adjust himself to the total environment he has to attempt the improvement in the environment as well.

As for the relationship of social casework with the other spheres of knowledge, it is clear that much of the collateral data in this field is drawn from social sciences. It enables the Courts to decide issues within an appropriate social context by providing them with facts of evidence. Its intimacy with religion has received little attention in the West, and in the specific context of Indian Secularism it should normally provide to the caseworkers greater insight in diagnostic evaluation and treatment processes. Even in the area of moral welfare it can render useful service to the wrong doers by rehabilitating them personally as well as socially.

Social casework is a democratic process and is non-judgmental in character, since judging is not helping. As such it does not develop in an authoritarian setting, nor does it grow when the autocratic spirit surrounds it. It rests on the individual's fundamental right of self-determination and is largely influenced by religion, philosophy and social *mores* of the people of a country. It is founded on a firm belief in the value of the individual and the recognition of his dignity and worth. It also recognizes the principle that the individual and society are interdependent and that the socio-cultural forces greatly influence his behaviour and attitude.

Generally, Home Setting provides best possible opportunities for casework; for it is here that the friction between interdependence and self expression of the client assumes the best form. Home influences have also deeper and long lasting effect on man's behaviour outside home, especially in the factory. Moreover, in India, where conformity with family and social life is the ideal, it provides unique opportunities for formulating a proper theory of diagnosis in the practice of social casework in the country. Factory Setting, on the other hand, unfolds a still more interesting panorama for social caseworkers. With a typical background of socio-economic and industrial development of the country, a native setting of welfare administration has come into being in Indian industry. There the indigenous situation reveals the potentialities

of the extension of casework principle to "problem-solving in industry". It also indicates the possibility of understanding a new viewpoint of social work in the industrializing India.

Human event is a complex phenomenon and presents a kaleidoscopic picture of the living situation. It is because human behaviour is dynamic and has a tendency to react with equally dynamic socio-cultural environment which is more than merely a conditioning factor of life. It has an all-pervading influence on man's behaviour, and it is more true of the traditional culture of India where influences of religion, caste and, probably, language have deep impress on the Indian mind. To him they are hardly a dogma, but a working hypothesis of human conduct. Moreover, the working class men in Indian society are not much different from their fellow brothers in the general lot. The distinctive feature, however, is that they live in the *industrial society* and in the changed environment of city-life.

The Indian background indicates that, while establishing the client-worker relationship, which is basic to all aspects of casework, the make-up of the caseworker is of crucial importance. Indians derive inspiration not from a person who talks but, to a great extent, from the life he lives. Thus casework must be the philosophy of his life, and he must live it. Since a large number of casework relationships in Indian industry are "statutorily" oriented the adequate knowledge of relevant industrial and labour legislation would be a significant aid to him in the casework process. He must have an instinctive reverence for the personality of the client and a warm sympathy for him. His understanding of human event should be deeper in that he should not merely talk the language of democracy but have a spiritual conviction of the infinite worth of common humanity. In this sense, Mary Richmond was the social caseworker *par excellence*.

Since man lives in the social world his living is greatly influenced by the total environment. As such, the socio-cultural diagnosis of a human event is a dynamic process. It is a difficult process also, generally incomplete and at best approximate. Establishing rapport is a prerequisite to understand the client and his problem. The process becomes easier when the caseworker is well-aware of his total environment as

well as of the working of certain socio-cultural processes influencing his thinking. (Case 10). An average Indian worker absorbs the outsider into the group if he shows a feeling of identification with the members of that group. Then he or she is treated as the "Uncle" or the "Aunt" and the distance between them shrinks as a natural corollary. Of course, the caseworker must possess the qualities of head and heart. He should listen to the client's story with receptive silence and treat him with warm sympathy and understanding while the client is being interviewed. As interviewing is the basic skill for casework process, the client must be motivated to speak out his mind and heart. Besides, when the reality of the situation is enclosed in the socio-cultural environment, it needs to be studied and understood before embarking upon a correct diagnosis and evaluation. (Case 7, Case 9, Case 10). Sometimes, the client may reflect, initially, the attitude of resistance or even hostility (Case 13), but the situation can be met with by a well-timed interview and a skilful handling of the client. Certain interviewing techniques have to be used for directing the course of conversation into fruitful channels. Certain principles should be followed, as far as possible, in that the client must be involved in the solution of his problem. The caseworker should think *with* the client, but not *like* him; he should feel *for* the client, but not *like* him; he should act *with* him, but not *for* him. In short he must help the client to help himself. In the Indian situation the "active approach" may have to be followed in a large number of cases. Further, proper precaution should be taken for fruitful interviewing. Thus privacy, physical comforts, atmosphere of confidence, and, above all, the caseworker's own make-up and personality go a long way in making the interview a good success.

Treatment, as a process in casework, aims at the client's personal adjustment with the environment as well as the social well-being. Its nature depends, to a large extent, upon the personality of the client and of the caseworker, the situation in which the client is placed and the socio-cultural environment in which both of them are brought-up. Generally, it comprises of four processes: environmental modification, psychological support, clarification, and insight.

Environmental modification is an "indirect" method, wherein attempts are made to improve the situation in which the client is placed (*Case 15*). Psychological support, on the other hand, involves "direct" treatment and is largely used in psycho-social adjustments. The basic underlying principle is: "What cannot be cured must be endured" (*Case 14*). Sometimes, it is accompanied by environmental modification. (*Case 4, Case 8.*) Most of the social work agencies generally offer services in the nature of the combination of the two. In clarification, the client is enabled to understand the facts of the situation more clearly and develop in himself emotional as well as social maturity. It is almost entirely an intellectual process without any strong undercurrent of transference. Sometimes, it is accompanied by psychological support (*Case 3, Case 13, Case 22*), and its use is very common and widespread in the area of labour problems in Factory Setting. Lastly, insight is the understanding of unconscious repressed material involved in the client's behaviour. Its development is always accompanied by some degree of clarification and of psychological support. It is more useful in psycho-analysis.

The use of material resources in casework process (treatment) is looked upon less favourably. In the present Indian circumstances, however, it has a significant place, since its lack creates tensions within the family as well as in the social situation and tends to disrupt the normal relationships. In a large number of cases it facilitates the treatment process. (*Case 13*). The system of making effective "referral" is very useful to social workers in industry and especially for Welfare Officers while playing their due role in the manpower management (*Case 13.*) Use of authority, as a method of treatment is occasionally applied through suggestion and advice. In this respect, counselling is most common in India, since the Indian clients seek substantial help and guidance from the caseworker. (*Case 2, Case 5.*) The Western method of discussing the problems threadbare does not appeal to his sentiments. Moreover, in Factory Setting, where the human relationships are largely "statutorily" oriented, even legal counselling may fall

within the purview of the social casework practice (*Case 21, Case 25*). In this context, the Welfare Officer can act as a useful counsellor to the workers as clients.

It is a well-known fact that the industrial worker in a crowded city like Bombay, has to accommodate his sizeable family in a small room of the chawl (at times, he is a hut-dweller); for he cannot afford to pay Pagree or an exorbitantly high rent. The general maintenance of his accommodation is not very satisfactory, and he cannot help it. Largely, he shares the room-accommodation as a sub-tenant (*Case 1*). His economic plight is such that a solvent worker is an uncommon phenomenon, and his recourse to borrowing is conspicuous. As a client, he needs to be helped to get out of the situation of indebtedness (*Case 2*). His anti-social behaviour usually results from his interaction with his socio-cultural environment, although the economic and psychological factors, at times, impinge on his behaviour pattern. Generally, there is an element of *escapism from life*. Thus, he may sell illicit liquor to earn his living, somehow (*Case 3*), or steal other's property to make good the deficit in the family-budget (*Case 4*). The young man may also slip into immoral living due to the bad company of friends, and may require sound counselling (*Case 5*).

Hindu marriage is still considered to be a sacrament, and the Western influences have not penetrated, by and large, the classical fibre of Indian social life. The simple contractual relationship, as its foundation, is not yet acceptable to the Indian worker, and he looks upon marriage as a social, moral and spiritual bond between husband and wife (*Case 6*). Within marriage, the socio-cultural influences inform the whole gamut of relationships and have a characteristic impact on marital harmony (*Case 7*) in a large number of cases. In fact, it is the part of the dynamics of socio-cultural process itself. Perhaps, the most important single reason which strikes at the very root of marital harmony is the suspicion regarding the character of the partner (especially, wife); and female tolerance is something exemplary in India (*Case 6*). However, adjustment is the key to happy life, and it may be well remembered that the golden rule of marital happiness is *Adjust—Understand—Compromise*.

Since procreation is one of the purposes of marriage, the married life is incomplete without getting a child. The psycho-social repercussions of such a situation on the client's marital relations are of great relevance (*Case 8*). Though the importance of birth control and family planning cannot be over-emphasized in India, they have yet to receive the general assent of the Indian working class; and therein the socio-cultural factors, amongst others, have a critical bearing on the diagnosis and treatment processes. In case of parental relations, which bear the stamp of classical Indian pattern, family and social relations play a significant role. There, the specific socio-cultural environment greatly helps to know the client's problem and understand how he deals with it and thus facilitates treatment process (*Case 10*). Sometimes, the prevailing socio-cultural circumstances place hard limit on the proper and suitable solution (*Case 11*).

The welfare agencies generally provide to the client the scope for personal as well as social improvement (*Case 12*). The institutions like CARE render services not only to the clients who are in need of help, but to the world society as well (*Case 13*). The rehabilitation programme for the tuberculous generally considers, along with his psychological well-being, the social adjustments of the individual in the structure of social relationships. Similar is the case with the blind (*Case 14*).

The Factory Setting provides equally fascinating field for social work. When the industrial man migrates from his village to the city humming with industrial and commercial activity, he has to struggle hard before he can get a decent job. Being inadequately educated it is difficult for him to get a job of his choice. Sometimes, the Decasualization Scheme (In Textiles and in Docks) comes to his help, though, at times, he has his own frustrations (*Case 15*). As a member of the trade union he is not much conscious of what the union stands for. When he is involved in the labour-management relations, his usual experience is that the human side of enterprise is normally over-looked or neglected (*Cases 17, 18, 19*). In general, the awareness that any manufacturing enterprise is essentially a joint venture and that its success depends largely on the co-operative team-effort is yet to come to Indian industry.

It is a common human phenomenon that unless a person is settled in a "suitable" employment he cannot derive the job-satisfaction and complains that his creative energy does not find a satisfactory outlet (*Case 16*). He wants that the management should appreciate his service to the company and help him in times of need—may be by granting him the *ex-gratia* leave or by assigning him lighter work (*Case 20*). Sometimes, he feels that justice is not done to him and he approaches the union for help and guidance, or that the management is made to realize the situation and concede to his claim of being placed in the higher Grade (*Case 21*).

It has been a well-known fact that promotion in the organizational ladder has been one of the most knotty problems confronting personnel administration. The workers, by and large, cling to the classical criterion of seniority superseding merit and are inclined to oppose the principle of merit-cum-seniority. However, the personnel practices indicate in a general way that, at the lower levels of job, seniority is preferred to merit with a progressive development of seniority-cum-merit principle (*Case 23*); and at the higher levels of job, merit is preferred to seniority with the progressive development of merit-cum-seniority base for promotion. Besides, due weightage has to be given to the suitability of a person for the job (*Case 22*). At times, the caseworker has to choose a lesser evil, especially when certain moral issues of a profession are at stake, and particularly when human relations come into conflict with the professional code of conduct (*Case 24*). Difficulties follow also from the overstay of leave.

However, the most important issue which concerns the worker intimately is that of disciplinary action against him. Management attach considerable importance to proper procedures and, at times, overlook the principle of substance (*Case 25*). Sometimes, the employee is (wrongly) charge-sheeted for no serious fault of his (*Case 26*). In the case of serious breach of the Standing Orders, for instance, watchman sleeping while on duty, or stealing company's property the management might be approached for a sympathetic consideration of his default (*Cases 27, 28*). Even in the extreme cases, such as forging of legal documents, the persuasive efforts and human approach to the situation by the caseworker may result fruit-

fully in reducing the most drastic punishment (of outright dismissal) to a lighter one (of long period suspension) so that it serves a deterrent as well as a corrective, (*Case 29*).

The two case illustrations (*Cases 30, 31*) speak for themselves. They are in the nature of the explanation of the theory, principles and the methods of social casework, and serve as the practical exercise of all the stages of the total casework process. In conclusion, they bring out clearly the significance and importance of the *socio-cultural gravitation* within the total environment influencing a given situation, as well as the necessity of applying the *Active Approach* for understanding social casework in India.

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SUBJECT INDEX

- ACCOMMODATION, also Housing, 31,
 39, 40-41, 122
 Active Approach, 34, 103-4, 120, 125
 Adjustment, 5, 15, 123
 Agency, 5, 117
 Set up, 98
 America, 4
 American Tradition, 3
 Apprenticeship, 113
 Army, 61, 81
Arya Street, 64
 Assumptions, 8-9
 Authority—use of, 34, 121
 Autocratic Spirit, 8, 118
Avaruddha Street, 55

 BIRTH CONTROL, 57-59, 60, 123
 Blind the, 30, 68, 123
 Bombay Labour Institute, 111
 Borrowing, 41, 122

 CARE, 65, 123
 Casework, 3-4, 10, 117
 also Social Casework, 3-4
 Democratic Process, 7-8, 120, 125
 Method, 4-5, 117, 125
 Prerequisites of, 98
 Skill, 4-5, 117
 Caseworker, 19-21, 33, 62, 98, 99
 Makeup of, 19-21, 119, 120
 Caste, 14, 119
 System, 102, 105, 106
 Catholic, 61
 Causal Link, 101
 Process, 22-24
 Chargesheeted Employee, 89, 124
 Childless Father, 56
 Christian, 62, 63, 80
 Clarification, 30-32, 44, 45, 47, 55,
 57, 62, 84, 106, 114, 121
 Client-worker Relationship, 18, 101,
 106, 111, 119
 Collateral Resources, 23, 99
 Community Organization, 3
 Cooperative Credit Society, 41, 42
 Counselling, 34-35, 83, 121
 also legal, 89, 122
 Culture, 28

 Cultural Complex, 4
 Heritage, 48.

 DECASUALIZATION, 29, 74, 75-76
 Scheme, 17, 74, 75-76, 123
 Democracy, 9
 Democratic Process, 26, 104, 118
 Dependence, 34
Dharma, 13
 Diagnosis, 7, 22, 22-27, 99, 118, 119
 120, 123
 Diagnostic Evaluation, 22, 29, 101,
 113, 118
 Discipline, 31
 Disciplinary Action, 87-88, 124
 Dock Labour Regulations, 93

 ECONOMIC CONDITIONS, 41, 42, 72,
 122
 Education, 73-74, 123
 Ego-Psychology, 4, 5, 117
 Employees' State Insurance Scheme,
 81
 Employment, 29, 75, 124
 Exchange Service, 17
 Placement Committee, 69
 Environmental Modifications, 29,
 30, 121
 Equilibrium, 6, 26, 30, 101, 117
 Ergo-Therapy, 67
 Evaluation, 22, 22-27, 120, 123
 also Diagnostic,
 Experience, 31 99

 FACTORY SETTING, 9, 35, 109, 118,
 122, 123
 Situations, 16-17, 123
 Family (Setting), 9, 14, 15, 118
 Cohesiveness, 9
 Counselling, 16
 Happiness, 9
 Planning, 57-59, 60, 123
 Relations, 9, 16
 Status, 105-6
 Follow-up, 108, 116
 Foreman, 79
 Forging Legal Documents, 31, 93,
 125

- Friendly Relations, 30
- GANDHIAN IDEOLOGY, 58
 Government of Bombay, 74
 Grade of Pay, 82-83, 124
 Gratuities, 86
 Group-work, 3
- HANDICAPPED, 29
 Herculean, 39
 Hindu Customs, 55
 Ideals, 64
 Marriage, 48, 122
 Society, 51
 Widow, 64
 Home (Setting), 9, 97, 98, 118
 Situations, 15-16
 Home for the Blind, 68
 Hospital Treatment, 29, 67, 81
 Housing, 29, 39, 39-41
 also Accommodation
 Human Event, 14, 119
 Behaviour, 12
 Needs, 15, 68
 Relations, 79-80, 123, 124
 Relationships, 12-13, 122
- ILLICIT LIQUOR, 44-45
 Sale of, 122
- Immoral Living, 42, 43, 46-47, 122
- Indebtedness, 41-42, 122
- India, 8, 19
 Indian Background, 24
 Circumstances, 5, 7, 19, 20, 23
 Client, 34
 Culture, 13
 Industry, 20
 People, 8
 Philosophy, 13
 Society, 33, 60
- Individual Freedom, 8, 118
- Industrial Evolution, 72
 Man of India, 13, 18
 Society, 15
 Worker, 24, 39
- Industrialization, 9, 15
- Infidelity, 51
- Inn, 41-42
- Insight, 32, 121
- Insurance Policy, 41
- Interdependence, 8, 9
- Interviewing, 25-27, 104
 Conditions of, 99
 Skills of, 99, 100, 120
- JOB SATISFACTION, 78
 opportunity, 73
- K. E. M. HOSPITAL, 81
- LABOUR, 20
 Legislation, 20
 Migratory, 72, 123
 Movement, 9
 Problems, 31
 Officer, 85-86
 Labour Welfare Centre, 65
 Law (and) Casework, 6-7
 Leave, 81
 Ex-gratia, 81, 124
 Lighter Job, 78, 124
- MALTHUS, 57
 Management, 9
 Manpower, 33, 121
 Marriage, 16, 62, 64
 Inter-caste, 97, 98
 Purpose of, 48-49, 56, 123
 Marital Adjustment, 51-52
 Discord, 52
 Happiness, 49-52, 123
 Harmony, 122
 Relations, 48-52, 54, 55
 Material Resources, 32-33, 121
 Matunga Labour Camp, 40
 Merit, 83, 124
 Cum-Seniority, 83, 84, 124
 Misconduct, 31
 Money, 33
 Moral Restraint, 58
 Moral Welfare, 7, 118
 and Casework
 Mother-in-Law, 29
- NATIONAL COUNCIL OF
 Rehabilitation of U.S.A., 69
 Neurosis, 32
- OCCUPATIONAL THERAPY, 67
 Overstay, 87
 Effects of, 87, 124
- PARENTAL RELATIONS, 60
 Paternalism, 60
 Personality, 99
 Development, 3, 4, 5, 12, 17
 Personnel Officer, 9, 75, 78, 82
 Professional Identity, 19
 Promotion, 31, 109, 113, 114, 116, 124
 Principles of, 83, 84,
 Suitability of, 85, 124
 Prostitution, 43, 48
 Providence, 58
 Provident Fund, 41, 86, 93
 Psycho-analysis, 32, 121
 Psychological Support, 29-30, 32, 57, 84, 106, 114-15, 121
 Psycho-social Aspects, 4
 Punishment, lighter, 90, 125

RAPPORT, 24-25, 98, 110, 120
 Recreational Services, 29
 Referral, 33, 121
 Rehabilitation, 7, 64, 66, 94, 123
 Centre, 17, 67
 Religion (and Casework), 6-7, 118,
 119
 Retrenchment Compensation, 86

SANATORIUM, 67
 Secular State, 7
 Secularism, 118
 Self-determination, 8
 Seniority, 31, 83, 124
 cum-Merit, 83-84, 85-86, 124
 Sex, also Sexual, 7, 48, 49, 51, 52
 Behaviour, 7
 Morality, 7
 Neuroticism, 43
 Slum, 40
 Social Action, 3
 Betterment, 5, 6, 117
 Causation, 23
 Conscience, 59
 Environment, 9
 Function, 28
 Maturity, 31
 Purpose, 5
 Relations, 20, 106
 Resistance, 58
 Sciences, 6-7, 118
 Treatment, 4
 Values, 8, 12
 Socialization, 8, 29
 Social Work, 3-4
 Medical, 6, 117
 Psychiatric, 6, 117
 Social Work Role, 33, 117, 118
 Society (Industrial), 15
 Socio-Cultural Background, 64
 Complex, 23, 57
 Environment, 12-13, 25, 46, 119,

120, 122, 123
 Factors, 31, 54
 Gravitation, 101, 106, 117, 125
 Influences, 49, 50, 118, 122
 Spiritual Development, 13
 Standing Orders, 91, 124
 State Regulations, 9
 Stealing, 45-46, 49, 92, 122, 124
 Supervisor, 31, 80, 81, 84, 88, 113

TAILORING, 45, 46
 Tata Institute of Social Sciences, 5,
 6
 Theft, 31
 Trade Unions, 76, 85, 94, 123
 Traditional Living, 100, 101
 Transference, 30, 31-32, 121
 Treatment, 7, 28, 54, 104-5, 114
 Methods, 28-29
 Limits of, 35
 Process, 118, 120, 121
 Range of, 67, 68
 Tuberculosis, 66-68
 the Tuberculous, 66-68, 123

VALUE JUDGEMENTS, 12
 Vices, 31, 40, 42-43, 66
 Vocational Guidance, 17
 Training, 29

WATCHMAN, 90-91
 Welfare Administration, 9, 119
 Agency, 64, 70, 123
 Centre, 64-65.
 also Labour Welfare Centre.
 Welfare Officer, 9, 33, 35, 121, 122
 also Labour Welfare Officer, 75,
 81, 89, 91, 92, 93, 94
 Widow, 30
 Winding Master, 80
 Workplace situations, 17
 Works Committee, 85
 Works Manager, 79, 88, 115-16.

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LABOUR PARTICIPATION IN MANAGEMENT

An Experiment in Industrial Democracy in India

V. G. MHETRAS

THIS work attempts to provide a comprehensive analysis of the Scheme of Labour Participation in Management and is a thorough study of Joint Management Councils (JMCs) in Indian industry. Based largely upon a fairly representative sample of 'case-studies' it seeks, for the first time, to present a clear and vivid picture of India's experiment in Industrial Democracy.

As regards the functioning of JMCs, the study reveals that, at present, the workers are normally reluctant to shoulder the implied responsibility of participating in the managerial action; on the other hand, managements equally hesitate to share with workers their right to manage the affairs of industry. Since JMCs have received very casual and lighthearted treatment at the hands of both labour as well as management, participation has not gone much beyond the consultative and eventually associative levels. A greater awareness and better realization of the dynamics of joint-management is yet to come to Indian industry.

At a more significant level, the study reveals that wherever the JMCs have existed and functioned reasonably well, positive results have been achieved.

The success of JMCs greatly depends upon the attitude and outlook that the parties bring to the Council and the atmosphere in which a free exchange of thoughts and opinions takes place. Where the right kind of attitude exists and a proper atmosphere prevails, the process of participation is greatly stimulated. Thus the key to the situation lies in bringing about the proper identity of approach by all concerned to the idea of labour participation in management and to ensure that such a change of attitudes is not verbal but that it is behavioural.

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